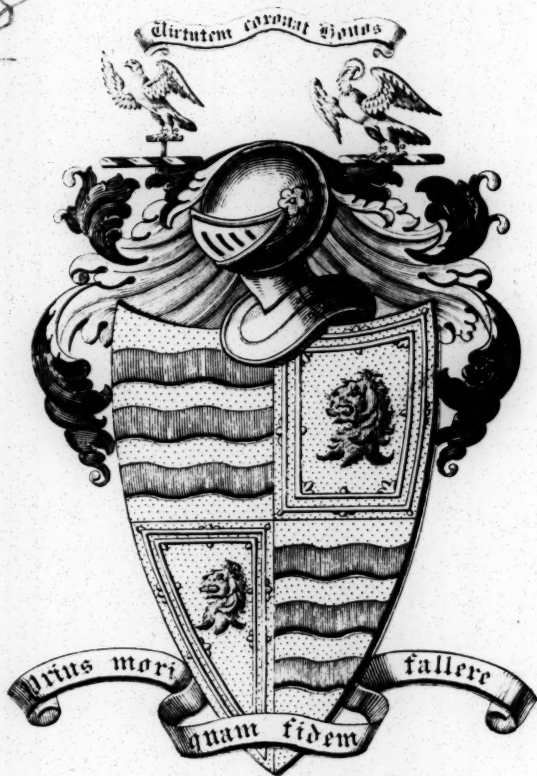


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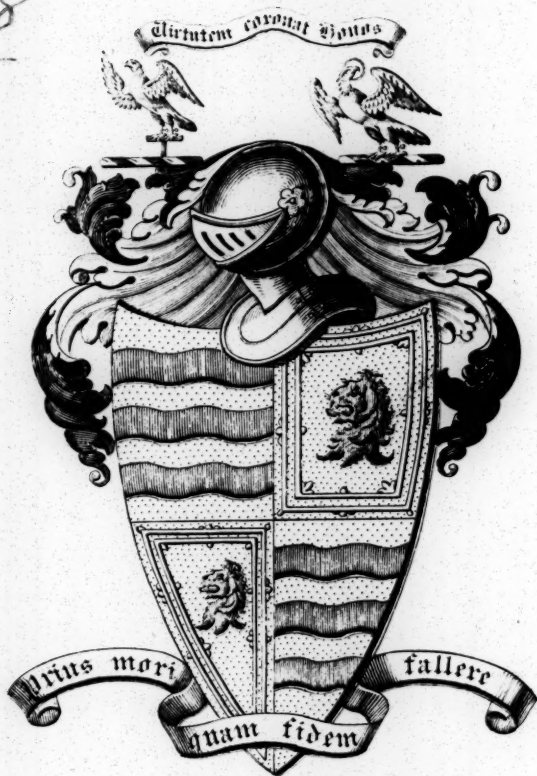
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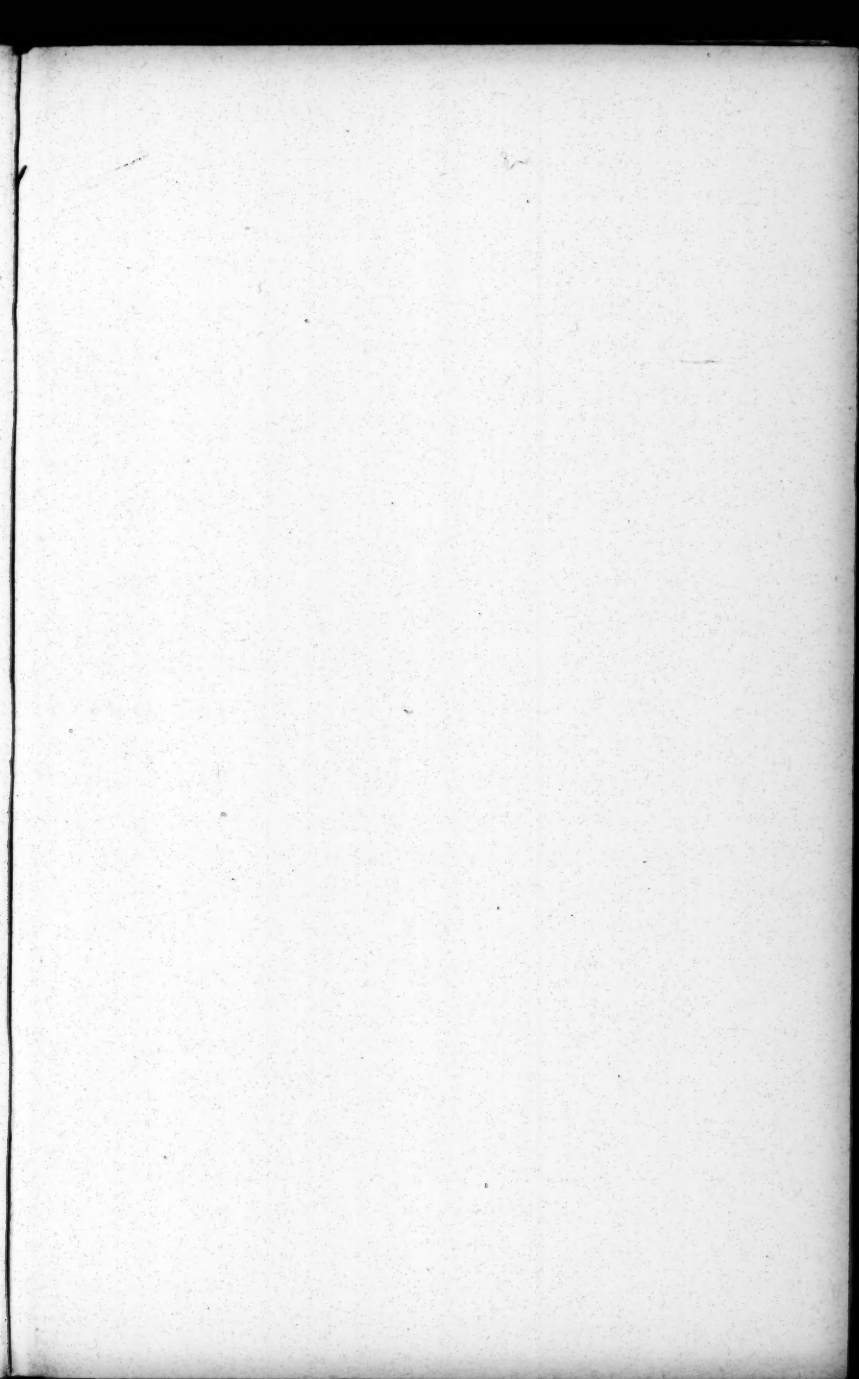
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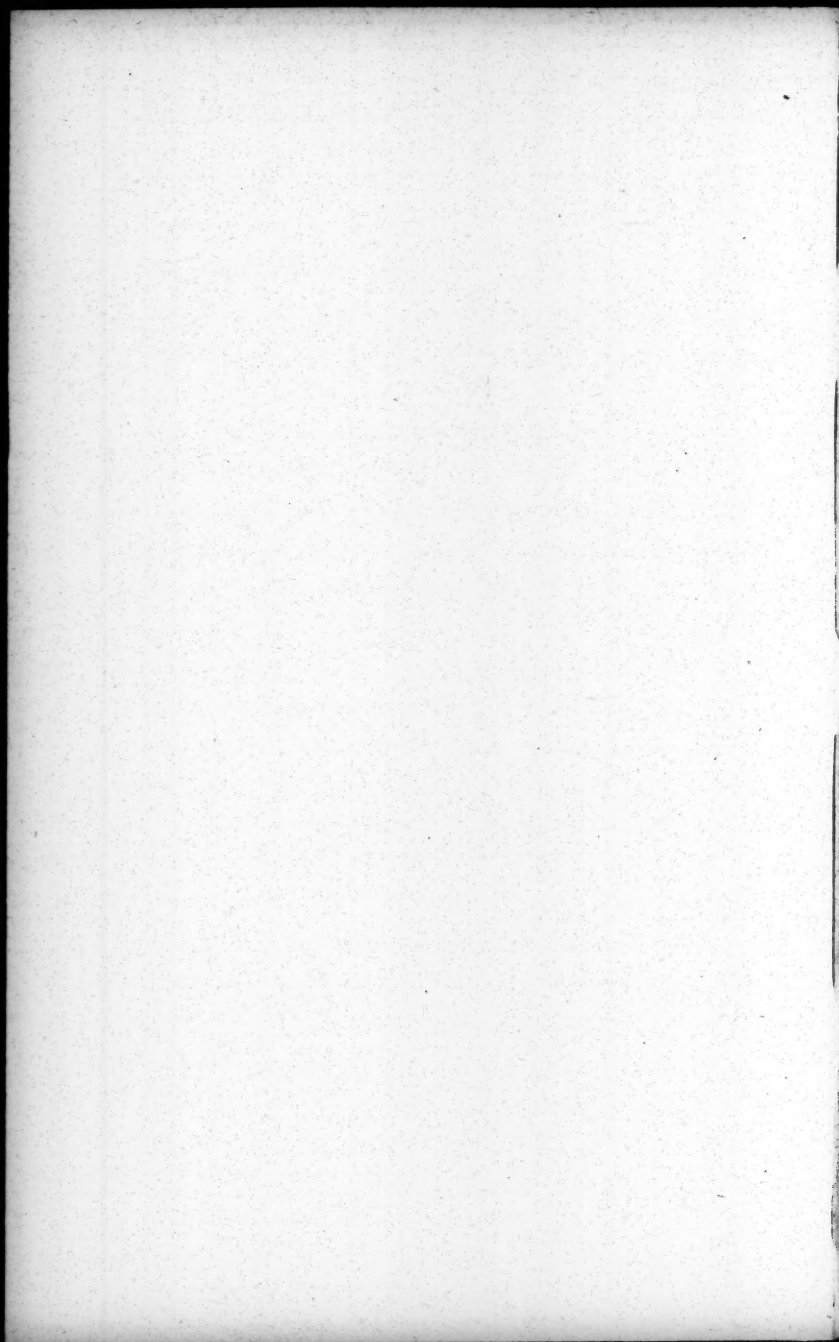
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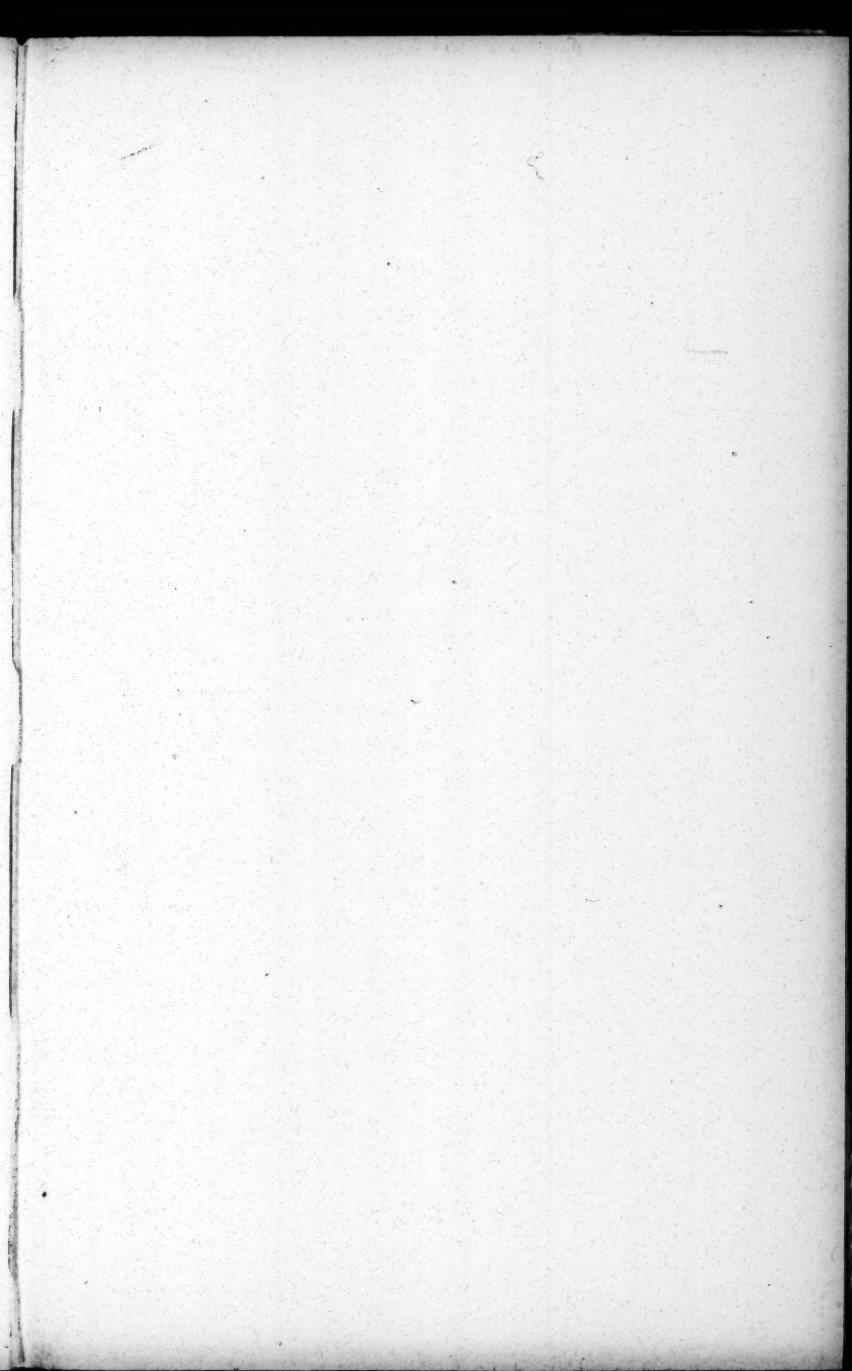
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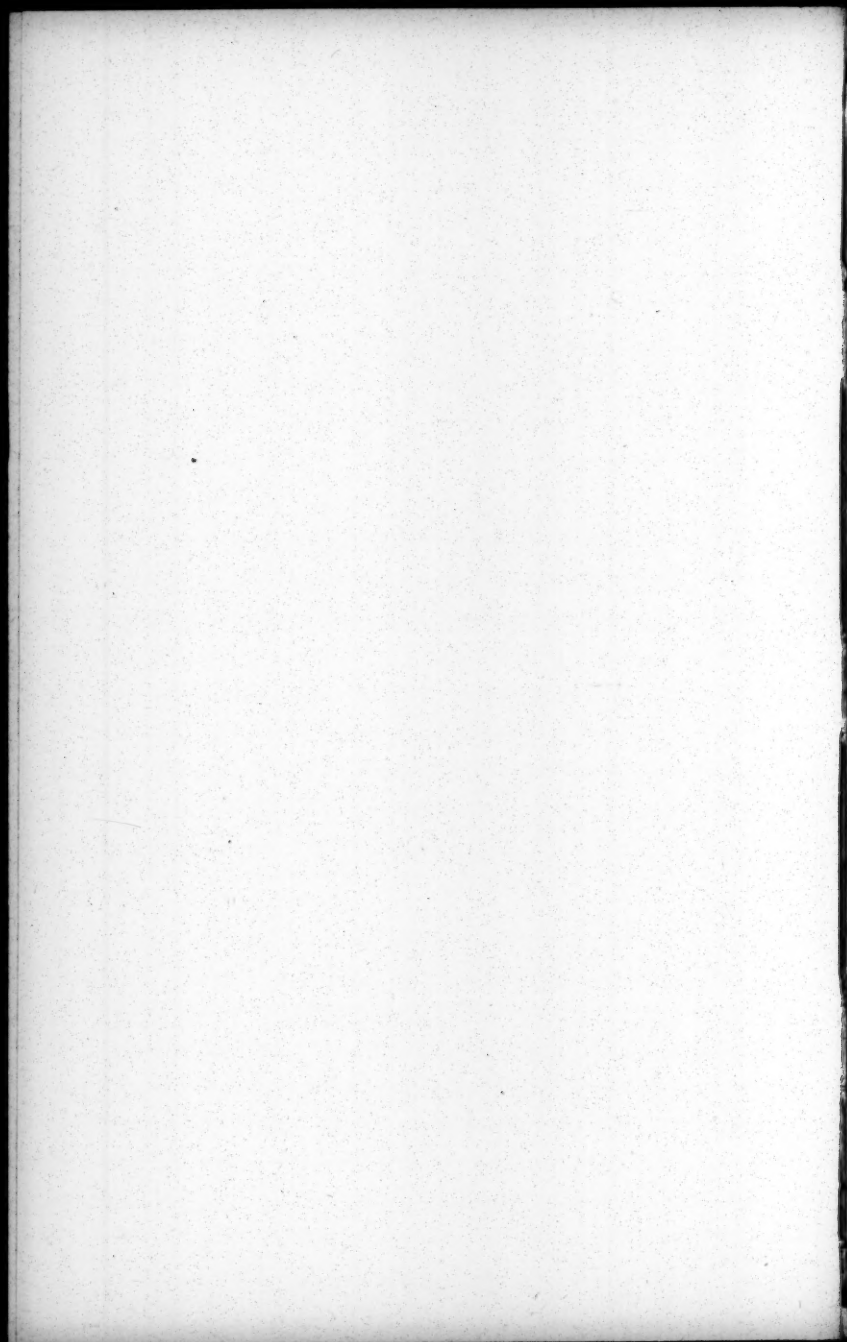


Henry Drummond,
Mury - Park. SURREY.









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To Chas: Stuart Esq of Kilsno
Physician in Edin^g
From His Sincere Friends
— J. J. —

[Signature]

A two-fold Shaking
Of the
EARTH:

OR,
An Exposition on *Heb. 12. 26, 27.*

Wherein is shewed, The *FIRST SHAKING OF THE EARTH*, seems to be meant the putting down of the late *King and Bishops* : the *later Shaking*, a change of the *present Government*. And *Reasons* given for both.

ALSO

How, and in what manner this *later Earth-Shaking* may be according to *SCRIPTURE-PROPHE-SIE* : Namely, by that *Earth-quake*, *Rev. 11. 13* which is likewise opened.

Lastly,

Here are many *Reasons* given, why it may be *HOPED* that this *PRESENT PARLIAMENT* will prove to be that *EARTH-QUAKE* (or at least begin the work) whereby the *GOOD OLD CAUSE* will be revived, the just Rights of the People restored, and the Nation settled upon a lasting and durable *Foundation* of Truth and Righteousness.

BY JOHN CANNE.

Printed for L. Chapman at the Crown in Popes-head
Ally. 1659.



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To the Reader.

Reader,

T *Thou must be a stranger in our Israel, if thou hast not heard of a people call'd Commonwealths-men and Fifth-Monarchy-men, and what grievous things are laid to their charge. Now I care not who thou art that shalt read this brief Apology for them, if thou be not like him, who said, He would not be convinc'd, though he were convinced. The great accusation raised up, and spread all the Nation over against these men, is, That they allow not Magistrates, neither would they have the people be under Laws and Government. I think I may confidently say, The Devil (who is the father of lyars) never brought forth a greater untruth, nor had less whereby to palliate and hide his falshood, then in this particular. For not only do these men approve of Laws, Magistrates, and Government, but there are none in the Nation, that do more desire, pray for, and press after uncorrupt Magistrates, good Laws, and a righteous Government, then they. But this is true (and the Court-party knows it) they are not for Tyrants, neither to have an Arbitrary power exercised over the lives, Liberties, and Consciences of the people.; but would*

The Epistle

have the undoubted Rights and Priviledges of the Nation settled upon a lasting and durable foundation of truth and righteousness : they would have no violence or oppression done to any man, but all men, as men, enjoy their Birth-right ; yea, and if it were possible, to deliver the whole Creation from that bondage and groaning under which it lies, into the glorious liberty of the children of God, Rom. 8. 20, 21, 22.

If a man dislike the standing of weeds in a garden, doth it follow he is against the sowing and planting it with herbs and flowers? Reader, open thine eyes, and look up like a man ; here thou hast the Case truly stated : these Commonwealths-men and Fifth-Monarchy-men are not well pleased that the English Garden (or Commonwealth) should be overspread with the vines of Sodom, and the sour grapes of Gomorrah, Isa. 1. 10. That persons of corrupt interest should impose (at their pleasure) heavy yokes upon the necks of the free-men of England. That the proud are called happy, and they that work wickedness are set up. That judgment is turned away backward, and justice stands afar off : That truth is fallen in the streets, and he that departeth from evil, maketh himself a prey. That such weeds and trash should be in the GARDEN they do dislike it, this is true : they both speak against it, and mourn for it. But
will

Dedicatory.

will any man of reason or sense therefore conclude they are against all Magistracie and Government, but rather thus, they would have these hurtful weeds pluckt up by the roots, that righteous things might be planted in the room of them ?

The next thing that I shall speak a little to, is to give the Reader some Reasons of publishing this Treatise.

1. *After some seeking of God, and searching the Scriptures ; this I humbly conceive, that the Lord will begin to revive his Good Old Cause again by the Representatives of the people. As he honoured and blest the long Parliament, with a good progress in the work of Reformation : so I think he will make yet further use of Parliaments for the publick good of the Nation. I shall not be absolute what will be done at this time ; but I have great hope something will be done for the restoration of the Civil Liberties of the people. A wise General will hearken to the advice of a mean Souldier : I desire no more but what is here set down for publick good may be considered.*

2. *It is a special work of Parliaments to consider the grievances of the people, and to be most severe (so Parliaments were wont to be) against such men, who through the greatness of their power and place, take occasion to oppress and wrong people the more. In this regard, I have thought it my duty, publickly to declare what*

The Epistle

injustice and hard measure we have had ; as to be banished, imprisoned, cast out of our callings and livelihood ; but never knew any Reason or Cause why they dealt so cruelly with us. It is said of Herod, And he sent and beheaded John in prison, Mat. 14. after such a manner have our New masters used us ; sent their Souldiers to our houses, pluckt us out of doors, thrown us into prison, but never told us for what, nor brought us to any Tryal. It is possible these things may meet with some Parliament-men ; if it do, I shall humbly propound this, Whether in point of Law and Conscience, those publick oppressions whereof we complain, should not be examined ; and if found true, Whether such men be fit to have the chief rule of the Nation any longer ? Major General Overtons Case will speak loud enough to this Parliament, what New Masters are lately started up.

3. Howsoever hitherto the sons of Zeruah have been too hard for us, and not only so, but of such imperious and high spirits, as Pope-like, no man might say to them, Sir, Why do you so ? There is some hope now (a possibility at least) that a Parliament may give them a check : true it is, there hath not been for some late yeers a door open for the oppressed to bring in their complaints against such persons as did them the most wrong. So that the publick fore hath run'd still, because there was not a

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ooming up to the Cure. But it's hoped this will be a free Parliament, out of which distributive Justice will flow, to the great refreshing of the oppressed every where : it is to no purpose to cleanse the pipes, and leave the fountain dirty; to sweep down the cobwebs, and leave the spider to make more. Never had the long Parliament wrought that Reformation in England, and restored the Peoples Liberties in that measure they did, had they not fallen upon the SPRING-HEAD, and caught the SPIDERS.

4. To wipe off that common scandal which by Apostates is cast upon us ; i. e. that it is only our frowardness and discontents that make us complain, otherwise we have nothing against them, nor any harm done us. Micah thought it a very strange thing in the Danites, when they had taken from him his Priest and Idols, then to ask him, What he ail'd ? We cannot take it little better then a scoff, when they rob'd the people of their goods and freedom, and oppress them several ways by an Arbitrary power, then to twit them in the teeth with complaining. Just like a child, who having scratcht his mother, then cries, as if the wrong had been done to him. Thus having scratcht and torn the Mother Commonwealth ; yea, upon the matter murdered her, They cry out against the people, as being pettish and froward, know not what they would have, &c. whereas it is only themselves that have done the evil. But if
this

The Epistle

this Parliament shall sit to judge between the Mother and the Child ; we are sure the Mother will be quitted, and the Child shall have his due payment, not only for scratching, but for crying too.

But 5. And indeed this is a main Cause ; that is, to shew, that in taking off heavy yokes, and executing justice upon oppressours, whereby righteousness may be exalted in the Nation : here a Scripture-Prophecie will be fulfilled.

I have not mentioned the Laws and Statutes of the Land, because this by others is already done. Mr. Pryn in a Book printed this yeer 1658. (and to which he sets his name) affirms, (quoting many Acts of Parliament for it) That the persons now in power are theeves and robbers ; yea, usurpers, and have set up a new usurped power, and have committed the highest Treason, and act against all Law both of God and the land. And for that Parliament, which, they say, gave them power and Authority : He saith, It was but a pretended Parliament, and a mock-Parliament ; and by the Acts of lawful Parliaments they were all Traytors. This is publick, and known to the Judges and Lawyers of the Nation ; and what may we think, but by their silence they give consent ? See his Book Demophilos, Appendix.

Now howsoever the Parliament having Law and equity on their side, have ground sufficient

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to be up and doing; yet it cannot be but some encouragement unto them likewise, if they understand it is such a work as the word of God in a special manner calls them to it. Doubtless it is an honour to be call'd unto such a service; but if it be done faithfully, not like Jehu for self-ends; but as of sincerity, but as of God, in the sight of God, not only shall their memory be blest, but the Lord will remember them for good, and reward their work and labour of love.

I shall say little more: Righteousness (saith Solomon) exalteth a Nation, Prov. 14. 34. Again, The Throne is established by Righteousness, Prov. 16. 12. Note, it is not Ahithophels counsel, nor Machiavels Head-piece will do it. I say further, It is not raising money, and increasing heavier burdens, or settling things this way or that way, will do it without Righteousness. Of a truth, God looks for righteousness and judgment from us, Isa. 5. 7. To do justice and judgment is more acceptable to the Lord then sacrifice, Prov. 21. 3. This is better then fasting or praying; better then a morning Sermon at the Abby, or praying before the House sits. It is so good, that if justice and judgment be not executed, the Lord abhors all sacrifices, see Isa. 1. 15, 16.

When Joshua and the rest of the Congregation knew who was the TROUBLER, had they only acknowledged that great wickedness, and mourned for it, and done no more, the Lord
would

The Epistle, &c.

would have withdrawn himself still from them, Josh. 7. 12. So when it was told David, The three years famine was for Saul and his bloody house, because he slew the Gibeonites, 2 Sam. 21. 1, 2, &c. Had there been no more then confessing the sin, and asking pardon, the Lord would not have been entreated for the Land. So it may be said of our present condition; should there be a publick confession made of our late Apostacie, Covenant breaking, Treason, Oppression. &c. before God, Angels, and men, and solemn days appointed by the Parliament to mourn for it nevertheless except the accursed thing be destroyed from amongst us, it may be questioned, whether God will be with us any more. Faithful are the wounds of a friend: but the kisses of an Enemy are deceitful, Prov. 27. 6.

A



A Two-fold Shaking OF THE EARTH :

OR,

An Exposition on *Heb. 12.26,*
27, &c.



T is a common received opinion, that *Alexander the Great* was encouraged in his *Persian Wars*, by the light and information which he had from *Jaddus*, the *High-Priest of the Jews*, who opened unto him the Vision of the *Ram* and *He-Goat*, in which *Daniel* had foretold the overthrow of the *Medes* by the King of *Grecia*. *Dan. 8.* I know it comes many times to pass, howsoever men in their actions fullfil the purpose and design of God, yet think not so, neither do it to that in-

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tent :

tent: *Isa. 10. 7.* Notwithstanding the Lord (who is good to all) rewards them sometimes largely for the work-sake. And so much appears in the Prophet : *Son of man, Nebuchad-rezzar King of Babylon caused his Army to serve a great service against Tyrus ; every head was made bald, and every shoulder was peeled : yet had he no wages, nor his Army for Tyrus, for the service he had served against it. Therefore thus saith the Lord God, Behold, I will give the land of Egypt unto Nebuchad-rezzar King of Babylon, & he shall take her multitude, and take her spoyl, and take her prey, and it shall be the wages of his Army ; I have given him the land of Egypt for his labour wherewith he served against it, because they wrought for me, saith the Lord God, Ezek. 29. 18, 19, 20.* Now had he and his Army done that service conscientiously, and in obedience unto Gods appointment, and therein singly have sought the glory of God, and not their own profit and interest ; would they not much more have pleased him, and done a
more

more acceptable service, and received a better and far greater reward ?

Hence this may be gathered : As there are great things to be done in the *last days*, by the *Representatives of the People*, and by such as shall have the Power of Nations in their hands (especially, when it is to execute the *vengeance of the Lord and the vengeance of his Temple* upon any part of *Babylon*) that they have some understanding in the Prophecies of the *last days*, whereby they may know what their work is, and that they are call'd of God to it, and when and how to move in it. For so not only shall they be encouraged to take it in hand, but have assurance of good success, and a full reward for their service.

Object. *But we have not now men of Prophetical spirits, to open unto us the dark Prophecies of the Scriptures concerning the last Times.*

Ans^r. 1. Let this be granted, yet I humbly conceive, a man may take liberty, and that very warrantably, to declare his opinion of the darkest and

difficultest places of Scripture, in a sober and modest way; and for this he hath *a Cloud of witnesses*.

But, 2. It will be granted (I think) by all, when there is some part of a Propheſie already fulfilled, there is much light given to the knowledge of the rest : I ſay, by that *PART* which is fulfilled, he that is wiſe, and obſerves the ways and works of God, may the better and eaſier underſtand what remains to be accompliſhed. Though *a brutiſh man knoweth not, neither doth a fool underſtand this*, Pſal. 92. 6. yet *who is wiſe, and he ſhall underſtand theſe things; prudent, and he ſhall know them*, Hoſ. 14. 9. So then, this I would ſay, Though *a man profeſs not inſallibility*, nevertheless, from a due and ſerious obſervation of a Propheſie in part fulfilled; it is probable (*being a perſon that fears God, and in dayly communion with him*) what he apprehends by a diligent ſearch concerning the reſt, will prove to be *a Truth*.

3. Do not *Star-Gazers* and *Monthly Prognosticators* take large liberty at this
time

time to publish to the world their predictions concerning the *alteration and change of States and Policies* ? as, what Kingdom and Commonwealth shall rise or fall in such a Yeer, or such a Moneth ; and what Desolations there will be, by Pestilence and Famine, by the sword, and by fire and water ; in such Countreys, Towns and Cities : Notwithstanding it is well known, (and confident I am it is a Truth) the first invention of *Astrologie* is by many learned men attributed to the Devil. This is the judgment of *Tertullian*, *lib. de habitu muliebri* ; and again, *de Idolatria* : and of *Origen*, *Hom. 13. in Num.* and of *Clemens Alexandrinus*, in *Eclog.* and *Lactantius* writeth, as *Cælius Rhodig.* hath observed, *Lib. 2. cap. 12. Astrologia, Auspicia, Auguria, & Oracula esse Dæmonorum inventum.* And King James calls *Astrologie*, the Devils School, *Dæmonol. lib. 1. cap. 3, & 4.* I might add, how their profession and practise hath been always condemned, for *Imposture, Juggling, Superstition*, and *Vanity*, not onely

by the *Fathers* (as some call them) but by Councils, and divers learned later writers ; yea, and more then all this, plainly forbidden in the word of God, *Lev. 19. 31. Deut. 18. 10, 11. Isa. 47. 11, 12, &c.*

If this be so, that howsoever their profession be condemned by God and men, yet there is freedom given them to publish their *Astrological predictions, of the alteration and change of States and Policies* : It will then be thought far more lawful, for any of the Lords servants to have the like freedom to declare his judgment concerning *the alteration and change of States and Policies*, taking his light and ground from the word of God.

For, 1. Howsoever there is nothing written upon the *Stars or Planets* of the rise and fall of any Power or Government, Civil or Religious, yet in the holy Scripture it is. Here we have the *Fourth-Monarchy, and the ten Kings, the little Horn, the Dragon, the Bottomless Beast, and the two other Beasts; the former rising up out of the Sea, the later coming*

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ing up out of the earth : not onely written at length and fairly to be read, but the time exactly set down of their rise, and how long they shall continue, and the period and end of them : *Dan. 7. 25. and 12. 7, 11, 12. Rev. 11. 2, 3, 9. and 12. 6, 14. and 13. 5. Hab. 2. 3. Psal. 102. 13. Dan. 8. 14.*

2. Though men are forbidden to search the Planets, and the Eclipses of the Sun and Moon for those things, yet they are commanded and encouraged to search the Holy Scriptures, even the Visions and Prophecies which concern the last days, whereby to know the *Time of the End*, *Rev. 1. 3. and 22. 10. and 13. 10. Dan. 12. 9, 10. Surely the Lord God will do nothing, but he revealeth his secrets unto his servants the Prophets, Amos 3. 7.* Thus *Noah* knew the time when the Flood would come, before it came, though the ungodly knew it not. So *Daniel* knew the deliverance of Gods people, a little before they were delivered, not by gazing upon the *Stars*, but by the light and direction which he had from the Word

of God, *Jer. 9. 1, 2.* But this shall serve for the *manuduction* to our discourse.

The Scripture which I shall first mention, and speak a little to it (according to that measure of Grace which I have received) is *Heb. 12. 26, 27.* *whose voice then shook the earth, but now he hath promised, saying, Yet once more I shake not the Earth only, but also Heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken, may remain.*

But before I come to the opening and apply ing of this Scripture, I think it necessary to set down a few things, both to prevent objections, and for the Readers better understanding the matter treated of.

1. It must be minded; that *Scripture-Prophecies* have several accomplishments; that is, they are sometimes fulfilled over and over, as to times, places, persons : and therefore it cannot

not be fairly concluded; Because such a Propheſie hath been once fulfill'd, therefore it cannot be fulfilled again. I could inſtance ſeveral Propheſies, which already have been fulfilled more then once, and yet are to be fulfilled again. To let paſs many others, when *Moses* bleſſed the twelve Tribes, for *Judah* he prayed thus : *Hear Lord the voice of Judah, and bring him unto his people ; let his hands be ſufficient for him, and be thou an help to him from his enemies, Deut. 33. 7.*

This Prophetical prayer of *Moses*, ſometimes in the whole, and ſometimes in part, hath already at ſeveral times been fulfill'd, and yet the Propheſie runs on for a further fulfilling. Read and compare theſe Scriptures, 2 Chr. 13. 14. & 14. 11, 12, 13, &c. Rev. 5. 5. *Pſal.* 2. 6, 7. and 72. 15. 2 Sam. 19. 26, -- 31. *Dan.* 7. 13, 14. 1 Tim. 6. 15. *Act.* 3. 20, 21. 1 Sam. 22. 35, 40. Rev. 19. 15, 16. *Pſal.* 45. 4, 5. & 110. 5, 6. So in that bleſſing which *Jacob* gave to the ſame *Judah*, *Gen.* 49. 8, 9, 10, &c. what he there by the Spi-

Spirit of God Prophesieth of, hath been fulfilled ; and yet we are sure there is much in the Propheſie to be fulfilled. For the Readers ſatisfaction, I have thought good to mention theſe places : 1 *Chron.* 5. 2. *Heb.* 7. 14. *Hof.* 11. 12. *Judg.* 1. 1, 2, 3. 2 *Sam.* 17. 10. & 22. 41. *Phil.* 2. 10. *Rev.* 5. 5. *Mat.* 28. 18. *Luk.* 1. 32. *Ephes.* 1. 20, 21. 1 *King.* 4. 25. 1 *Cor.* 15. 25. *Iſa.* 11. 10. *Rom.* 15. 12. *Hag.* 2. 7. *Mat.* 12. 21. *Zech.* 9. 9. *Joh.* 12. 14, 15. *Iſa.* 63. 1, 2, 3. *Rev.* 19. 13. and 14. 20.

2. Whereas ſome think in applying *Scripture-Propheſies* to a particular State or Nation, this is too ſtraight, and miſſeth the mind of the Spirit ; To this I answer : If in applying a Propheſie to a particular Nation, it be there confin'd, then I grant there is a miſtake, if there be not a reſtriction in the Propheſie. But though the Propheſie be general, and have a large extent, yet it is no ſtraitning of the Propheſie, to ſay, that in reſpect of the riſe and beginning of it, it will not be univerſal, but in ſuch a Nation at firſt.

As

his light, though it spread it self over
the face of the whole Earth, yet in the
dawning it breaks forth and appears
at in one place. The Lord saith, *I*
will pour out my Spirit upon all flesh, Joel
f. 28. Again, *I will shake all Nations*,
ag. 2. 7. Now I do not think that
these things shall be done at one time
and all together; I mean, either of them;
but gradually; that is, he will begin
somewhere first, and so proceed from
flesh to flesh, and from Nation to Nati-
on, till the whole be accomplished.

3. But the greatest difficultie is, to
understand where the Lord will begin
to pour out his Spirit, and to shake all Na-
tions: For my part, I think, as the hi-
story of the old Testament respected
the Jews, and we have little recorded
here of the affairs of the World, but
as the Church and people of God
were more or less concerned therein:
for howsoever there were great trans-
actions of things in the world (as we
finde in humane Histories) all the
while the Kingdoms of *Israel* and *Ju-
dah* stood; nevertheless, what respe-
cted

sted not the Church, the Holy-Ghost takes (as it were) no notice of. the *Visions and Prophecies of Scripture* respecting the last days, do concern the Church and people of God ; They are *written for their learning, Rom. 15. 4.* And therefore where the Churches are, there may we certainly expect the appearance of them, especially a beginning. And if this be so, I have the Reasons to think , that the *pouring out of the Spirit, and the shaking of all Nations* will begin here in *England*.

1. Where the Lord draws out the heart of his Children to seek his face for any particular blessing, then usually he grants it ; *Thou wilt prepare their heart, thou wilt cause thine ear to hear, Psal. 10. 17.* Now I think, that I may boldly say, Never were the hearts of Saints in any age more strongly carried forth by the Spirit of God in prayer, then some have been these late years, for the particulars before mentioned.

2. Where may we expect the work to rise and be revived, but where

was stopr, and had a Death (as it
ere) put upon it ? What a *Glorious*
use the Lord had in this Nation, and
ow eminently he appeared with it, it
well known : and also who they
ere, who through their hypocrisie
nd Apostacie, most unworthily be-
ayed it, and put an unblest stop to

3. If *Scripture-Prophecies* respecting
the last times, do most concern the
Churches, and such as make the grea-
est profession of Religion ; surely then
or the Lord to begin the *Earth-Quake*
ere, I say, *Judgment at his house and*
sanctuary, it will make very much for
the glory of his Wisdom, Justice, Ho-
ness.

For, 1. This I will say, and stand
by it against all gainsayers, That the
Apostacy of English Professors hath brought
more dishonour to God, and general scandal
to Religion, then ever was done by any people
professing Godliness these thousand yeers :
Add to this, How they glory in their
shame, and declare their sin as Sodom, and
hide it not, Isa. 39.

2. They

2. They have brought (as much in them lies) all the Blood shed in the three Nations, upon the *good old Cause* and seek to acquit the King and his Party, by building again the Tyranny and Idolatry which was destroyed and suppressing with both hands, the *truth* and *Righteousness* which they pretended to.

3. The gross hypocrisie of Professors hath made more Atheists within these *four or five years*, then have been heard of in many ages before. Some I could name, who have confessed, the observing the *Horrible falsehood, treachery, lying, self-seeking, &c.* among Professors (especially in the Officers of the Army) are become stark Atheists for they thought it was not possible for men professing so much Godliness and acting so much wickedness, to be suffered upon the face of the earth, *if there were a God of Judgment*, Mal. 2. 17. Reader, wonder not at this, but wonder there are not more Atheists. I had almost said, *all Atheists*. For is there any thing that can occasion men

men sooner and more effectually to turn Atheists, then to see great Professors of Religion; yea, Church Ministers, and Army Officers, even whilst they are talking of Godliness, Justice, Honesty, and whilst they are fasting praying, and preaching, live in the practise of such horrid sins as heathens would abhor, and be ashamed of? I remember what a *Turk* spake to an acquaintance of mine at *Constantinople*, when he had bid him less for his commodity then he asked: *I am no Christian, (quoth he) to ask otherwise then I mean to have.* What would a *Turk* have said, had he seen the actions of some Professors of late yeers? *I am no Christian, to break all vows, oaths, promises, engagements: I am no Christian, to cheat and cozen my Brethren, under pretence of long prayer: I am no Christian, whilst I talk of Law and Justice, not to make conscience of anything: I am no Christian, to preach against pride, covetousness, self-seeking; and in practise, no man more proud, more covetous, and more self-seeking then my self.*

4. Howsoever the *Good old Cause* hath met with great opposition ; yet none have done that wrong and prejudice to it, as *Apostate Professors* : though the *Scribes and Pharises, with Pontius Pilate* crucified Jesus Christ, yet it was *Judas, one of the twelve* that betrayed him, and delivered him up into their hands. It is true, Christ *in his good old Cause* hath been crucified by all sorts of enemies ; the old *Malignants* and *Cavaleers* trample it under foot, and laugh it to scorn, they shoot out the lip, and shake their heads at it : but who first betrayed it ? who were they that delivered up the interest of Christ and his people into the hands of wicked men ? *It was not an enemy, then we could have born it ;* But they were Disciples, and such as we least thought would have been so unfaithful unto God and their Countrey. *Let death seise upon them, and let them go down quick into Hell : for wickedness is in their dwellings and among them,* Psal. 55. 15.

5. What will more silence them that are without, and awaken the Nations

Nations abroad, then to hear that *judgment is begun at the house of God* : surely if any thing will waken them, this will.

Lastly, It is to be heeded, though there are no people, Nation, or Language under Heaven, but more or less are concerned in the *Prophecies of the last times* ; yet every Prophecie is not to be carried to every Nation : neither do some Prophecies (as I humbly conceive) belong at all unto some people. *The first vials* (as I understand) will extend no farther then the *Dominion of the Beast* ; neither shall any part of the world be the *subject of these vials*, but the *Antichristian State or Kingdom*. Again, whereas Christ saith, *there shall be Earth-quakes in divers places*, Mat. 24. And certain it is, there is no Civil power, Government, or State upon Earth, but shall be broken to peeces, and utterly perish ; yet touching that *Earth-quake* mentioned Rev. 11. 13. it will not be universal, but rather a *State Earth-quake*, in one Nation ; although the effect of it will be wonder-
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ful, even to the shaking and overturning of all the powers of this world.

Moreover, as in Scripture we find many times *part* taken for the *whole* : so in Prophecies, as appears, *Act. 2. 16, 17.* with *Joel 2. 28, &c.* Though there be but a part of a Prophecie fulfilled, yet *Peter* expresseth all. True it is, in all Prophecies, that which is done last, will be more full and perfect then the former ; yet so, as we must remember they have their morning or dawning, as their noon-day. It is said of the Angel, *the Earth was lightened with his glory, Rev. 18. 1.* not at first, nor all at once, but by degrees : it will be so at last. It is said, *the ten Horns upon the Beast shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire, Rev. 17. 16.* now this shall not be done by all of them; for some of these *Horns* will never forsake the whore, but shall go into perdition with her, *Rev. 18. 9, 10. and 19. 18.* To be short, whosoever would inform himself in the *prophecies of the last times*, let him observe these 5 things.

1. The

1. The Lord will begin *his work, his strange work*, amongst that people where Religion is most eminently profest, *Jer. 25. 18, 28. Ezek. 9. 6. 1 Pet. 4. 18.*

2. Though he *shake Earth and Heaven* together and at one time, yet the *Earth* first. As a man lays first the foundation, and afterward builds upon it; so the Lord will have righteousness and justice first established in the Earth, and then *men shall fear the Lord*, (that is, worship him in spirit and truth, *Isa. 28. 13. with Mat. 15. 9.*) *as long as the Sun and Moon endure, throw all generations, Psal. 72. 1, 2, 3, 4, 5.*

3. There must be a diligent and watchful eye to observe the first appearance of *Scripture-Prophecies*; that is, how any *Providential Dispensation* gives forth the matter of the Prophecie. For this is certain, if we see the Lord hath begun a work in order to the fulfilling of his Counsel and Decree, contained in any *vision or Prophecie*, though there may seem to be some obstruction, or a death upon it, notwithstanding

standing he will carry it on in spight of all opposition men and Devils : *Exod. 5. 1, 2, 20, 21. and 5. 1. and 12. 30, 31. When I begin, I will also make an end, 1 Sam. 3. 12.*

And truly, I am of the opinion which the Army was of before their Apostacie, That the late King was one of the ten Horns, *Rev. 17.* And whereas he and his Monarchy were pluckt up by the root, and a Commonwealth establisht; here I take it, was a fulfilling of a Scripture-Prophecie, I mean a beginning of that good promise, *Rev. 17. 14.* where it is said, *The Lamb shall overcome the ten Kings.* And whereas there hath been a *THING* lately set up (I know not what to call it ; for it is neither formally a Monarchy, nor a Commonwealth ; but *tohu* and *bohu*, without form and void :) To me it signifies no more then the house of the foolish builder, built upon the sand ; the wind and floods nigh at hand, will blow and beat upon it : and if so, it must fall, and great will be the fall of it. But the Lord (as I said) will go forward to fulfil and perfect the

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the rest of that Propheſie : ſo that it is neither the houſe of the *Stewarts*, nor the corrupt intereſt of any other man, that ſhall fruſtrate the Counſel of God concerning the Government of this Nation ; but the good *old Cauſe* ſhall riſe again, and be more glorious then ever it was before.

4. The *Propheſies of the laſt times*, as to their accompliſhment at firſt, they will be very dark and dubious. Truly, I think, without ſpecial enlightning by the Spirit, few of the Lords people will have a clear ſight and knowledge of what God doth, till a great deal be done.

And one great Reaſon is, becauſe many think the *ſlaying of the witneſſes, and their riſing, the Reign of the Little Horn, the laſt Apoſtacy and Earth-quake*, will make ſuch a noiſe in the world, as the deafeſt and blindeſt amongſt the ſons of men will be able to hear and ſee ſuch things. But I cannot find in the word of God any footing for ſuch an opinion ; but rather, that *darkneſſ* ſhall cover the Earth, and groſſ *darkneſſ*

the people, even then, when Zions light is come, and the glory of the Lord is risen upon her, Isa. 60. 1, 2.

5. Beware lest thou stumble here with the multitude ; that is, to think such and such Prophecies are not fulfilled, because thou canst not satisfie thy self, when, where, and how they were fulfilled. That saying in the Prophet holds true here, *Thy way is in the sea, and thy path in the great waters, and thy footsteps are not known*, Psal. 77. 19.

A man that shall see the Sun at noon-day, though he were asleep when it rose, will he conclude it is not the Sun, because he saw it not at its rising ? *Reader*, if thou shalt see the *Earthquake* whereby the *Power* of this *Apostacie* is broken, the *good old Cause* on foot again, and righteousness exalted in the Nation ; such as have basely betrayed the Rights and Liberties of the people deservedly punished, and so a way prepared for the 144000 to do the rest of the Lords work, of higher and greater concernment : I think thou mayest very well conclude, that the reign
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of the bottomless Beast, the Little Horn, the slaying of the witnesses and their rising, all these things are past, though thou slep'st when they were doing. Now for the Text.

1. By *Earth and Heaven*, here, is meant *States and Policies* ; the first, what is Civil and Temporal ; the other, Ecclesiastical and Religious. By *Shaking* , is meant alteration and change ; that is, removing and taking away all forms and kinds of Government which now stand, *Isa. 2. 19. and 13. 13. Joel 2. 16. Hag. 2. 6, 7. Rev. 21. 1. Isa. 65. 17.* I know by others this is otherwise interpreted, *i. e.* a *Shaking* of the material Earth and Heavens, with all the Inhabitants thereof, Angels and men. But under favour, there is nothing in the *Prophet* nor in the *Hebrews*, that hath any reference to the judgment of the great day ; and therefore this *Shaking* cannot be applied to that time, but must be before.

2. By *once more* , I understand two things.

1. **A State or Government changed ;**

yet so, as there is something afterward set up in the same Nation, so displeasing unto God, as *THAT* also shall be destroyed, *That those things which cannot be shaken may remain.* What the things are which shall remain after a twofold shaking, is shewed in *Daniel* : *And in the days of these Kings shall the God of Heaven set up a Kingdom, which shall never be destroyed, & the Kingdom shall not be left to other people, but it shall break in peeces and consume all these Kingdoms, and it shall stand for ever,* Chap. 2. 44.

By *once more*, is signified the great difference between the *two-shakings* : For howsoever the Lord doth both, and in the *first shaking* there was great expectation and hope of much good by it ; yet through the hypocrisie and falshood of some men, things proved altogether otherwise : *He looked for judgment, but behold oppression ; for righteousness, but behold a cry,* Isa. 5. 7.

Now howsoever the Lord was pleased to suffer such corrupt men to carry on their wicked design, and to set up themselves against his *Son* and *Zion*, that
the

the Scripture might be fulfilled ; yet after the *second shaking*, it shall not be so : but the work of *Reformation* (begun) shall go forward and prosper ; yea, and in spight of all Apostates and Hypocrites, under what profession and form soever truth and righteousness shall rise and flourish for ever.

Now indeed here lay the occasion of a former mistake generally among the Lords people : we thought when the *King and Bishops were taken away*, and the form of Government changed from *Monarchy* to a *Commonwealth*, that we should presently have seene good days, and that tyranny and persecution would have ceased ; but we did not consider the word here, YET ONCE MORE ; *i. e.* there must be *two shakings*. So that the *good days* (or, *the days of the Son of man*) spoken of in Scripture, do not belong to the *first shaking* ; neither may any that truly fear the Lord, and keep the commandments of God, and have the Testimony of Jesus Christ, expect any better time, till after the *second shaking* : when
this

this yet once more is over, then comes in the time, that the Lord will not be wroth with his people any more : violence shall be no more heard in the Land, nor destruction within thy borders. Thou shalt no more be termed forsaken, neither shall thy land any more be termed desolate. He will break all bonds, and strangers shall no more serve themselves of thee. Then the house of Israel shall go no more astray, neither be polluted any more with their transgressions. The Lord will no more make his people a reproach among the Heathen, neither shall the wicked any more pass over thee, but be utterly cut off, Isa. 54. 9. & 60. 18. & 62. 4. Jer. 30. 8. Ezek. 14. 11. Joel 2. 19. Nah. 1. 15. precious Promises ! Oh, how should we desire this **ONCE MORE** ! Come Lord Jesus, come quickly.

3. By Voice, I understand the Instruments which the Lord hath raised up and brought together to shake the Earth, and his powerful presence with them, enabling them effectually to perform the good work he calls them to.

Methinks there is something here
(though

(though it lie like gold close in the Earth) very observable. There are *two shakings*, but the word **VOICE** is but once mentioned, and joyned with the *first* : the *later* brings a *promise with it*. As if the Lord in this *later shaking* would be more ingaged for the interest of Christ and his people then he was before. Though a man do something freely and of his own accord, yet where he stands bound by promise, there he takes the more care to have the thing done. This may serve for our comfort and encouragement, the Lord will not fail us in this *second shaking*. He seems to give us more then we had before ; I say, more ground and reason to hope that this present Apostacie in Church and State shall be *shaken*, then we had formerly to believe the *shaking* of the King and Bishops.

But seeing our business at present, lies not so much in *explanation*, as *application*; I shall therefore come now to set down what I humbly conceive, may be from the forenamed Scripture rightly gather-

gathered. Not restraining the Text to our present time, or only to that which is here asserted (for as I have said, so I say again, both this Propheſie and others may be fulfilled over and over.) But that which I take the Holy Ghost hath ſome reſpect to in this Propheſie, & foretels ſhould come to paſs, is this.

The firſt ſhaking was, when the Long Parliament voted down Kingly Government, and pluckt up Monarchy root and branch, and conſtituted a Commonwealth, and enacted, that the Supream Authority of the Nation ſhould be in a Parliament, without a King and Houſe of Lords. Add to this (as proper to the ſame ſhaking) the extirpation of the Government of the Church by Archbiſhops, Biſhops, &c. The ſhaking which is yet ONCE MORE, is the utter abolishing of that THING, which now ſtands. Reader, thou muſt bear with me : for truly I know not what to call it, except the LATE STATE-APOSTACIE : neither that THING, which is managed by the Trayers, unleſs I ſhould ſay, it is one of the names of blaſphemy, which the great whore carries upon

upon her forehead, Rev. 17. (as I am perswaded it is,) yet it hath no proper name. But to proceed, *these two things* (call them what you will) *being* (as it were) *the two present States and Policies of the Nation; the one Civil, the other Religious, these both will the Lord shake; I say, Overturn, overturn, overturn.* Reader, let me request this of thee, forbear thy censure till thou hast perused my Reasons for what hath been asserted: I hope thou shalt see I am not like the Apostates of this age, to give rayling for Reason.

1. It is without dispute that among all Nations professing Religion, there hath not been the liker *State-shaking* as was a while since in *England*. For not only was he (who was acknowledged by many **LAWFUL PARLIAMENTS**, the *Supream Magistrate*) brought as a *Delinquent* before a *High Court of Justice*; but had sentence of Death pass'd upon him, the which was soon after put in execution; yea more, to the end that *Monarchy* might for ever cease in the Nation,
and

and the very name of it forgotten, there were four *Acts* of Parliament (all standing yet in force, for ought I know) which make it *high Treason*, for any man to take upon him the name of a King or *Supream Magistrate*, without consent of Parliament.

The first *Act* saith thus : *Be it enacted and ordained, that whosoever shall declare, publish, or any way promote any person to be King or Chief Magistrate of England or Ireland, &c. without consent of Parliament, shall be judged and deemed a TRAYTOR to the Commonwealth, and shall suffer pains of Death, and such other punishments as belong to the Crimes of high Treason. Act of Parl. January 30. 1648.*

The like *Act* was made *March 17. 1648. and May 14. 1649.*

Again, *July 17. 1649.* It was enacted, That if any person shall maliciously or advisedly, publish by writing, printing, or open declaring, &c. That the Commons in Parliament are not the *Supreme Authority* of this Nation; or shall plot, contrive, or endeavor to stir up, or raise force, &c. that

that every such offence shall be taken, deemed, and adjudged by the Authority of this Parliament to be high Treason. But there is more yet; there was an *Ingagement*, which was drawn up and sent out by the Parliament for all the Nation to sign, which went thus : *I do hereby declare and promise to be true and faithful to the Commonwealth, as now established without a King or House of Lords.* And this *Ingagement* was generally taken by such as were then counted well-affected.

Object. Though it cannot be denyed but this was a most eminent Shaking; yet how is it proved, that in the Change of the English-Monarchy to a Commonwealth, a Scripture-Prophecie was fulfill'd, and particularly, Heb. 12. 26, 27?

Answ. If it be granted it was a **SHAKING** (and an eminent one too) it will easily be proved (being in *England*) a Scripture-Prophecie was fulfill'd, and particularly, Heb. 12.

For the Scripture-Prophecies of the last times, concern the Churches and
 peo-

people of God ; and where these are, there may we expect will come to pass what things are foretold in the word of God : there are many *changes* and *alterations of States and Policies* in the world at this time, of which nothing in Scripture is foretold : nevertheless where Gods people are, and Jesus Christ is truly worshipped, there cannot be any such *Shaking* (I speak according to that light I have in the things of God) but in order to the fulfilling of some *Prophecie*. *What thou seest, write in a Book, and send unto the Seven Churches in Asia, Rev. 1. 11.*

2. If *England* be one of the *ten Kingdoms*, in *Dan. 7. 7.* and *Rev. 17. 12.* as it is generally held ; yea, the first that constituted it self a free and absolute State when the *Romane Empire* was broken to peeces ; then I think it may certainly be concluded, that the Holy Ghost in *Heb. 12.* hath reference to the *Shaking* of which we speak : my reason is this ; *What was revealed to Daniel, John, and Paul, was by one Spirit, and concerned one thing, as to the Shaking*

king of the ten Kingdoms.

3. That the *first Shaking* was by a VOICE, I think there is very much in it (as I have hinted before,) Truly more VOICE then PROMISE; My meaning is, that many people in their rising against *Monarchy* and *Episcopacy* were carried forth beyond their own principles : A VOICE there was; that is, God mightily appear'd in them and by them; but no Promise; that is, they had no *Scripture-light* for what they did, but only followed Providence, opportunity, victory, self-interest. Reader, mistake me not; I do not say there was not *Scripture-ground* for putting down *Monarchy* and *Episcopacie* (I beleve there was :) but this I say, many who had a great hand therein, did it not upon that account; for there are many at this day (and some I know) who were as active and forward as any in the thing, and gave their *Vote* against the *King*, the *Bishops*, and *House of Lords*; yet now, none more earnest for a *King* and *House of Lords* then they; yea, and for *Episcopacie*

too, if it fall in with their Interest.

4. Whereas it was *Gods voice* that *shook the first Earth* ; I hope none will be offended (neither *Independent, Presbyterian, or Baptiz'd*) if we say, such as account themselves the *Lords Embassadors, Angels of Churches, the Ministers of Jesus Christ, &c.* are the persons by whom the Lord chiefly speaks ; and his VOICE, as *John* was in the *wilderneß*. This being so, by whose voice then was the *Earth shaken* ?

I answer, By no voice so effectually as that voice which came out of the Temple. Oh ! how did this VOICE ring thorough the Nation, calling upon the good people every where, in their *Sermons and Writings, to come forth and help the Lord against the mighty* : never did this VOICE cease, but was still crying in the ears of the Parliament and Army, SHAKE, SHAKE, SHAKE, till they had shaken King and Bishops out of the three Nations.

It is very requisite, as we have mentioned the *Voice from the Temple*, so to give some instances how shaking it was,

to have the late King cut off. I will begin with Mr. *Burroughs*, because (I suppose) what he wrote, was the *VOICE* of all his *Independent Brethren* in that particular. Thus he tels us :

You must observe, That every one is subje&t to the Higher Powers : Mark, it is not to man first, but it is to the Power. Let every soul be subje&t to the Higher Power, where-ever this Power lieth. It is not to the will of man, that hath Power, but it is to the Power of the man. Now the Power, the Authority, is that, THAT A MAN HATH IN A LEGAL WAY.

Again, in another place, *There is (saith he) no Authority we are subje&t to now, but according to the Laws and Constitutions of the Country where we live. When things are brought into a Law, and be according to the Agreements and Covenants of the place and Country wherein we live, &c. then the power of God is in it. But we must enquire whether it be a Power. On Hos. Chap. 1. Lect. 6. p. 157. and Lect. 4. pag. 111. and Lect. 3. pag. 65.*

Mr. Bridge his Voice shall be next,

in his answer to Doctor *Fern*, thus :
Did not Athaliah remain as a conqueress
six years ? and who knows not that she was
lawfully thrust from the Throne again by a
stronger hand then her own ? Meer con-
quest being nothing else but an unjust usur-
pation. And if the Conquerer rule the
whole Kingdom, & keep them under by con-
quest only, WHY MAY NOT THE
SUBJECT RISE, AND TAKE
UP ARMS TO DELIVER
THEMSELVES FROM THAT
SLAVERY ? Mr. *Bridge* against Dr.
Fern, Sect. 4. pag. 42.

But one thing is remarkable, what
 searching Books there was, and citing
 the opinion of men. Truly, I think
 there was scarce a learned man (whe-
 ther *Papist* or *Protestant*) if he had writ-
 ten against Usurpers, Tyrants viola-
 tating the Laws, Rights and Liberties
 of the People ; but he was brought
 forth by those who defended the Par-
 liaments cause against the King. To
 omit many, how often is *Alstedius* quo-
 ted, for saying, *A Tyrant without Title,*
who is an Invader, every private person
 may

may and ought to remove : for he is not a King, but a private man, who doth invade the Country as an Enemy. Alsted. Cas. Con. cap. 16. Reg. 8. p. 341.

So Chamier : All Citizens, or free Subjects, have a right or warrant to rise up against Tyrants, who by open force possess the Kingdom. Tom. 2. Lib. 15. cap. 12. Sect. 19. Again, Dr. Willet : where the Kingdom is usurped without any right, as by Athaliah ; or where the land is oppressed by Invaders, as in the time of the Macchabees : in these Cases there is less question to be made of resistance by the general consent of the States. On Rom. 13. pag. 592. Neither is King James left out : The publick Laws (saith he) make it lawful and free, for any private person to enterprise against an usurper of the Kingdom. Every man, saith Tertullian, is a Soldier enrolled to bear arms against all Traytors and publick Enemies. In his Remonstr. pag. 216.

I shall not name any more cited by them. Touching this Temple-Voice, (wherein Mr. John Goodwin was louder then most of his fellows) there are 5

things to be seen in their writing, (when they stood with the *Parliament* against the King) as their *State Principles*.

1. *That an Usurper hath no Authority, is a meer private person.*

2. *That no obedience is due to an untitled or illegal Power.*

3. *That the sword is peculiar to a Magistrate lawfully called, and not else.*

4. *That to the being of a Magistrate, is required a lawful calling.*

5. *To the making of a Supreme Magistrate, is to go the Vote and consent of the people.*

I do not mention this *Voice* to asperse it in the least ; neither do I think, they who stood with the *Parliament* against the King had a bad Cause ; nor do I condemn any man for the *Publick Testimony* which he bore against the exorbitancie and arbitrary actions of the late King : yet this I may say, and none will be offended at it but the guilty :

1. It cannot be justified in any man, to call that rayling, and *speaking evil of dignities* in another, which being

ing done by himself, was then according to Scripture, Law and Conscience.

Neither 2. can I judge it otherwise then a fault, for any man to write against Tyranny, and preach it down in reference to the King, and afterward in another allow and justify the like *Tyranny*; yea, greater by many degrees.

But 3. And this indeed I most dislike, *viz.* that such men, whose *Voice* never ceased against the *King* and *Bishops*, till their places were no more, should be the forwardest to have that *Tyranny* up again, and exercised over the Bodies, goods, and Consciences of the people, for which the *King* and *Bishops* were removed.

Now for the next particular, *i. e.* our *Grounds* and *Reasons* why by yet once more, the *second shaking* is meant; the *shaking of this present State-Apostacie*: I shall only touch one thing which lies in our way, and so hasten to it.

As under the word *Earth*, in the *first shaking*, not only *Kingly-Government* is

signified, but the *Hierarchy* also, called *Earth* ; not only because it was interwoven with the other, but ascended out of the *EARTH* ; was meerly carnal and earthly, and had nothing of *Heaven* in it. So I take the matter here : Though this *State-Apostacie* have something in it that pretends to Religion, as the *business of the Tryers*, yet this coms under the word *Earth* : so that *Heaven* afterward said to be *shaken*, is another thing, in which the *Tryers* are not concerned.

What was said before concerning the *Bishops*, that their Government was earthly, carnal, &c. is as true in the other ; *It is a plant not of Gods planting* : yet in one thing the *Prelates* were to be commended, to the shame of these men ; for that party would many times publicly undertake the justification of their calling, and would quote *Fathers, Councils, Scripture*, for what they did ; but this *later earth* (as it seems by their silence) dares not put any thing forth for their justification. They know they have no

Fathers, Councils, Presidents, or Scripture to warrant their unsanctified place and standing. And in *John* there is a good Reason why these Tryers come not forth to the light : For every one that doth evil, hateth the light, neither cometh to the light, lest his deeds should be reprov'd or discovered, as hath the Margin, *Joh. 3. 20.*

Concerning the second shaking of the Earth (for of Heaven I shall speak nothing now) here I will follow the former order : 1. Prove, that the present *State-Apostacie* shall be shaken. And 2. in this shaking, Scripture-Prophecie fulfilled, and particularly, *Heb. 12.*

First, If the *Rights, Liberties, and Priviledges of the people* shall again be restored, and the work of *Reformation* go forward to a good settlement of the Nation ; then necessarily must this *later Earth* be shaken : for as darkness vanisheth when light breaks forth ; so all falshood and treacherous designs of men must end and perish, when *truth and righteousness* take place : when the Lords time came that *Joash* should be

be brought out of the Temple, and set-upon the Throne, it could not be otherwise but *Athaliah* and her confederates must suffer deeply.

And this is the reason why some endeavor what they can to uphold unrighteousness and all manner of oppression, and cannot endure to hear of good Laws, and honest things, but hate such persons as would advance them. They tremble (like *Felix*) to think of righteousness, and that there should be such a thing as men call a **FREE-PARLIAMENT**, and not under the power of the sword. And no marvel: for being conscious to what they have done, they cannot but expect to be rewarded according to their works. But let these know, notwithstanding all their crafty counsels, and joyning hand in hand; the good old Cause which was in the Nation, shall rise and prosper, but they shall fall and perish. Associate your selves, O ye people, and ye shall be broken in peeces: Take counsel together, and it shall come to nought: Speak the word, and it shall not stand, for God is with

with us, Isa. 8. 9, 10.

I was speaking just now of *Joash* : methinks in him we have something that resembles our good old Cause : *Ahab* doubtless thought she had destroyed all the seed Royall of the house of *Judah*, and there was none left to have punished her murder and Treason. But she was deceived, and found it otherwise. It is sure enough, some thought they had utterly destroyed the Commonwealth, when they made one man Chief Magistrate ; but these workers of iniquity will know ere long, it was a lie, and they wrought a deceitful work : for the Commonwealth (though an Infant) was hid, as *Joash*, in the Temple : What if you say, By the Temple is meant the hearts of all the good people in the Nation ? Again, though *Ahab* cried, Treason, Treason, when *Joash* was brought forth, yet it was no reason in the people to set up their lawless King, and put her to death for bloodie Traytor. So, if the Representatives of the people shall punish Traytors, and Crown the Commonwealth with her

her just liberties and freedom, there will be
no Treason in it, though hypocrites and
Apostates, cry, Treason, Treason.

Object. There is no question, if the
Commonwealth be established with the
Rights and Liberties of the people.
but the Thing now up, must and will be shak-
ken. But how doth it appear, that this
good old Cause (like Joash) will be
brought forth, and crown'd with righte-
ousness and truth? If you prove not
this, you say nothing.

Ans. It is very true, and I grant it
therefore to prove it, these Arguments
and grounds I give.

1. This Bitter root shall certainly
be pluckt up, when those things are
done, for which the only wise God suffer-
ed it to rise. And no doubt, among
many other ends he had, it was,

1. To discover a multitude of rotten
hearts, whose hypocrisie before lay hid,
either under a form of godliness, or a
pretended zeal against the Tyranny
and Idolatry of the King and Bishops,
and to have Church and State reform-
ed; and having made their folly mani-
fest

best to all men, to lead them forth with the
workers of iniquity.

2. That a *Scripture-Propheſie* might
be fulfilled; namely, the coming in of
the *ſecond Apoſtacie*, foretold in 2 *Tim.*
3. 1, 2, 3, &c. the which *Apoſtacie* (to
me) is as clear to be now in this Na-
tion, as the Sun that ſhines at noon-
day. But of this more by and by.

3. To make proof of the faith, love,
and obedience of his *little flock*; and in
every deed, as the *Tryals* and *Temptati-*
ons of the Lords witneſſes, have been theſe
four or five yeers, many ways very great;
So they have ſhewed much faithful-
neſs to the Lord, and to his *Son* and
Zion, that they have choſen bonds,
banishments, cloſe imprifonment, and
loſs of trade and livelihood, rather
then with *baſe time-ſervers*, and *merce-*
nary flatters, to betray the Liberties,
Laws, and Rights of the Nation, for
filthy lucre ſake. If a maid, that ſhe
might be ſuch a mans wife, ſhould re-
fuſe a great eſtate, and live very poor-
ly with him, would not this argue ſhe
married him for LOVE and nothing
elſe?

else? How many are there to my knowledge, would they have broken their Vows, Oaths, and Ingagements, and joyned with others, to build again what before they had destroyed, they might have had what honour, preferment or place they would? But they would rather be imprisoned and banished, and suffer with joy the spoiling of their goods, then turn Judasse for a few pence. But what love and affection have these persons in this shewed to the *good old Cause*, and the just Rights of their Country!

4. That Hypocrites having gotten by the present Apostacie *fat pasture* might the sooner fill up the measure of their wickedness, and so be prepared for the day of slaughter. As the Lord will have the *harvest* and *vintage* ripe before he cuts them down: so there is nothing will sooner *ripen* corrupt men than greatness, honour, riches, &c. *Swine will not fatten faster by acorns, then will a hypocrite by Court-preferment*. Now Reader, consider, as the Lord had these and other such ends for which he suffered

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ferred this root of bitterness to be among us ; so having had his E N D, what is now to be expected but a sudden plucking of it up ?

Then 2. What is it that hath occasioned prophane persons to *blaspheme the holy name of God*, more then the late destroying of that *good work of Reformation* begun in the Nation ? What saith the Scoffer at it ! *This man began to build, but was not able to finish it*, Luk. 14. 30. It is not man now, but God, the living God, that is derided and laugh'd at : *he began to build, &c.* He made a fair beginning (saith the MOCKING-APOSTATE) to have had a *Commonwealth* ; he seem'd as if he would have made a *righteous Nation*. and the people no more under the lust and will of men. But some were too hard for him , and out-witted him , and undid all that he had done before, with the infinite expence of Blood and Treasure. But know (thou Atheist) *Jehovah* is more jealous of his glory and great Name, then to give it to another. Though he
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have kept silence, and thou thoughtest that he was altogether such an one as thy self ; yet know, he will arise for his Name-sake. For so is his promise, I will sanctifie my great Name, which was prophaned among the Gentiles, which ye have prophaned in the midst of them, Ezek. 36. 23. But never will the name of God be recovered in this Nation, to the stopping of the mouths of Apostate-blasphemers, until that blessed work of breaking Tyranny and Idolatry (begun in the Long Parliament) be on foot again. I say once more (as a truth which I hope the Lord will enable me if call'd to it, to seal with my blood) That the precious Name of God prophaned in this Nation by Apostate Professors, will not be sanctified, till the good old Cause be revived, the Freedom and just Liberties of the people restored, a Commonwealth settled upon right principles of truth and righteousness, and those who have been the cause of the late horrible revolt brought forth to Justice.

3. Such are the wounds in the Body of this Nation, and the grievances and Breach-

Breaches so many and great, as I am perswaded, all the *State-Physitians* (I speak not of *Mountebanks* and *Quack-salvers*) will perceive (when they shall come to the *Cause* and *Cure*) there is no healing of the whole, without cutting a part off; and what that *part* is, they will soon see. The Prophet *Ezekiel* speaking of the false Prophets of his time, saith, *One built up a wall, and lo, others daubed it with untempered mortar*, Ezek. 13. 10. He alludes unto a foolish builder, who coming to a wall with his tools, sees it is so rent and torn, as it cannot stand, but must be all pluckt down, and a new wall rais'd in the place of it; nevertheless, he only plaisters it over, and so seeks to cover the fault, but not to mend it. Who should be *builders*, if not the *Representatives of the people*? And therefore if the *wall before them* (which others built) be so weak, sandy, and tottering, that it must be *shaken*; ought they not to beware of *daubing it with untempered mortar*? and the rather, because the Lord wants not *labourers*, but

if *one company* of men prove unfaithful; that is, *will be dawbing a rotten wall*, when they should cast it down, he will *DIS-SOLVE THEM* with more shame and dishonour, then any *Protector* could put upon them; and call such to the *State-work* as shall be more faithful, and well rewarded for it. Say unto them *which dawb with untempered mortar*, that it shall fall, there shall be an overflowing showr, and ye, O great hail-stones, shall fall, and a stormy wind shall re n it. Lo, when the wall is fallen, shall it not be said unto you, *Where is the dawbing wherewith ye have dawbed it?* Thus will I accomplish my wrath upon the wall, and upon them that have dawbed it with untempered mortar, and will say unto you, *The wall is no more, neither they that dawbed it,* Ezek. 13. 11, 12, 15.

4. It may rationally satisfie all unbyassed persons, that *Gods actings and appearances* were formerly such for the interest of *Christ and his people*, as it cannot possibly be, that he should leave it afterward. What! was the *King* taken off? his *Posterity* laid aside? the

Bishops and their *Government* put down, for this end, that there should rise up in their places, a *Generation* of *men* more corrupt then they were? Indeed, if we will give credit to the blasphemous speeches published to the world by *Apostates*, it should be so; that is, all the victories and deliverances which the Lord gave unto his people in the time of the *Long Parliament*, was for them; that is, for their particular interest. They blush not to tell us in print (as may be gathered from their words plain enough) that Gods helping us in our several streights, was to keep up the *Lawyers* in their corruption; *Priests* in their oppression; the *Magistrates* in persecution; the *Tryers* in their beastly invention; and the old Malignant to take his revenge on honest men, for their former good service to God and their Country. But I shall leave these mockers to him that will not be mockt by them, but one day stop their mouth with a witness.

For conclusion, If the Lord were pleased to kill us, he would not have shewed us

all these things, Judg. 13. 23. We may be confident, never would he have drawn out so many *heart-groans* from his people, much less so much blood from them, even *heart-blood* (willingly sacrificed in the *high places of the field*) for the *good old Cause*, had he not intended to crown it with glory and honour in the end.

5. And here is a fit place to remind the *Reader*; as the Lord eminently appeared with us in the time of the *long Parliament*: so on the contrary, since this OTHER THING came up, how visibly and sensibly hath he shewed his *signal displeasure* against us, for our base *backsliding*; laying a *curse* (as it were) upon all publick affairs almost, (as he did on the *fig-tree*) that nothing should prosper which they took in hand? I shall not speak of that *Golgotha* in *Hispaniola*, the field of *English skulls and blood*; nor the many *millions of Treasure*, wasted meerly to satisfy the lusts and will of some men; nor what shame and dishonour the Nation lies under, being some yeers past a
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terror to all Enemies about us. Let us come to consider the present condition of the Nation : Ask the Souldiers what their Arrears are ? Then enquire among the Seamen, how many months pay is due to them ? and while you are there, cast an eye upon the *Navy*, and see in what a *pickle* that is, and whether there be any provision to set out a Fleet either offensive or defensive. Add unto all this, the extream poverty of the people, as having neither trade nor mony.

It is probable, there will be in the next *sitting*, some that were Members of the *Long Parliament* ; these men do know in what a rising and flourishing condition the *Commonwealth* was, when they were dissolv'd. But how are they like to find it now ? as a poor sheep full of worms ; the worms are fat and lusty, but the sheep lean, languishing and ready to perish. So they shall see now (and not a few) persons that are grown fat and full, by devouring the *flesh of the Commonwealth* ; I mean her Laws, Liberties, Rights, and Privi-

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ledges ; but for the *Commonwealth*, so maugre and lean, as it cannot be long liv'd, if the Lord raise not up some good shepherds, to look after it.

A man that hath spent much time and labour, and been at great cost in a work, and no sooner hath done it to his liking, but should see it presently broken before his eyes, would not this extreamly grieve him ? such as fate in the *Long Parliament*, and stood faithful to the *good Cause*, do well know, before *Monarchy was shaken*, and a *Commonwealth established*, they had hard work, and it cost the Nation not a little blood and treasure : for such men therefore to see all that they did broken to peeces before their eyes, methinks it should much affect them. What else they should do, I leave it to themselves, or rather to divine Providence : For *God standeth in the congregation of the mighty, he judgeth among the Gods*, *Psa. 82. 1.* *Saul* a little before his end fell into such streights, as he knew not what to do. I know who have formerly pretended *necessity*, when there was none :
but

but now its fallen upon them to the full ; for had it not been *NECESSITY*, this *Assembly* had never been call'd : what the issue will be, a little time will shew. The Scripture saith, *The wicked is snared in the work of his own hand*, Psal. 9. 16.

It is very observable, that the Lord meets with oppressours and deceitful men, *one of these two ways* ; that is, either they shall take the *better way* for his people, or the *worse way* for themselves : When *Herod* charged the *Wise men* to bring him word where the *yong child* was, Mat. 2. here he shewed himself not a *subtle serpent*, not *wise in his generation* : for to have had his bloody design done indeed, he should have gone himself, or sent some of his guard to have done it. But in this *way* God blinded him, and kept it from him, that he might take a *better way* for *Christ's* preservation. So *Jezebel*, had she sent some of her *Priests* with *Souldiers* to *Elias* (when she sent only a *messenger* to tell him what she would do by to morrow) that had been a sure way to

have dispatched him presently : but God would not suffer her to take *that way* ; she must chuse another way, and a better way for the Prophets life.

Again, Tyrants many times *chuse the worse way for themselves* ; thus it was with *Pharaoh* at the *Red Sea* ; he had *two ways* to chuse, either to return the way he came (which indeed was the better way) or to go forward and follow *Israel* into the great waters ; *but he will into the Sea* : now in this he appeared more blind and hardned then before ; for he might well think, the Lord had not made a way thorow the Sea for him, but rather had laid a snare for him and his Host. I am now waiting to see what will be the carriage of such men, who have *betrayed their country* : they have methinks (like *Pharaoh*) *two ways* ; the one is to RETURN, or PUBLICK REPENTANCE, that is, make a free and ingenuous confession of their former treason, oppression, Covenant-breaking, &c. and to give up all their pretended Authority and Power into the hands of the Peoples

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Representatives. Doubtless of the *two ways, this is the better* : the other is *Pharaoh-like* to go forward, though they cannot but think that this Great Assembly (like the *Red-Sea*) will save the Rights, Liberties, and good Laws of the Nation, and drown *Arbitrary Power*, oppression, treason, &c.

If the Power and Majesty of *English Parliaments* (which have been) be seriously heeded; it would not seem altogether improper to liken them (at least some which have been the best and most glorious) to the *Red-Sea*. For many proud *Pharaohs* with their Hosts have been swallowed up in *Englands Parliaments* ! Had not I seen so many unworthy *Addresses*, I should not have thought there had been so much *base English blood* in the Nation, men of such mercenary, low, servile, and slavish Spirits; so far from following the steps of their Ancestours, in standing up for the Freedom and just Liberties of their Country, as they have attempted to maintain a private interest against the power of the people and
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Priviledges of Parliament. But it is well that there is a *Publick Attestation* against them, of many thousands Religious and well disposed people, who say, *we testifie and declare against the late flattering Addresses, which have been contrived and carried on by interested persons, as tending to the preventing the Assembling of a Parliament ; as also anticipating (if not concluding) their sence and judgment when assembled. And having in them a tendencie to the dividing of the people, and consequently raising a new war, if God do not wonderfully prevent. Attestat. Novemb. 20. 1658.*

Before I end, there is one thing I desirously desire the Reader to observe (especially if he be a Member of this *Parliament* :) in all their late *Addresses*, we do not find, that a *Parliament* is so much as nam'd, or once desired : Hence it may appear, who were the *contrivers* and *promoters* of them, and for what end they came forth ; not to have any oppression or heavy burdens taken off ; not that the Peoples Rights and Liberties might be restored, the

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several grievances in the Nation might be look'd into and remedied ; not that corrupt men lately crept into places might be removed, and better chosen : No such things were aymed at ; for had they not intended to keep up the grievous corruptions in the Nation, they would not have discovered (as they did by their silence) such a slighting and disregarding of *Parliaments*.

Having given many *Reasons* that this *Earth-Power* will be shaken ; The next thing is, to shew how in this shaking, a *Scripture-Prophecie* is fulfill'd, and particularly *Heb. 12. 27*.

Here I must re-mind the *Reader* of what was said before, That *Scripture-Prophecies* do especially concern the Church and people of God : and it is for them to heed and observe, how the Lord in his *Providential Dispensations* brings them to pass, whether it be in beginning, proceeding, or ending.

Our first Argument is thus : *whatsoever Earth-shaking comes not within the verge of the Text, Heb. 12. yet that Earth-government doth ; namely, which shall*

shall not only be first shaken, but also whereby a way is made and prepared for the Lord to proceed to the shaking of Earth-Powers in other Nations : But such is this Earth-power or present Government, Ergo.

I shall only endeavor to prove that part of the Argument which is questionable ; that is, how this shaking asserted will be the first, and make way for the rest, foretold *Heb. 12.*

1. If the Lord begin a work, and something stop it, his manner is to remove that stop, and there to take up the work again and proceed : thus it was in the building of the *second Temple* ; after there was some good progress made in the work, *Ezr. 3.* by *Artaxerxes* command the people ceased, *Ez. 4. 23, 24.* But the Lord (whose counsel shall stand) took off (by *Darius*) that stop, and so they went forward with the building, *Ezr. 6.* I have shewed before, that *Gods work* began, concerning the *overcoming of the ten Kings*, and preparing the way for the glorious and visible Kingdom of *Jesus Christ*, when the *Old Parliament* ras'd down

down *Kingly-Government*, and constituted a *Commonwealth* : that there was a stop made, it is true, and we know who were the occasion of it.

Truly, so wonderfully did *the Lord of Hosts* go forth then with our *Parliament* and *Army*, as among the *Heathen* they began to say, *The Lord hath done great things for them*, Psa. 126. 2. Not only were the Nations awakened about us, and began to consider, whether *the day of the Lamb and his great power were not come* : but likewise the Enemies amongst us, began to give *Glory to God*, and would often confess, that God was with us and against them. What shall I say (ah! these things cannot be remembered without great thoughts of heart by all that are truly godly!) *That blessed cause of truth and righteousness* did so prosper both at home and abroad, that had there not been an *unhappy stop* put to it (through the hypocrisy and falshood of some men) it would have been ere this time in other Nations, *conquering and to conquer*; yea, probably before now, more
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of the *ten Horns* had been cut off. For we were as a *Beacon* upon a hill, all people looking on, to see what would be the event of *this Act*, *this strange Act* in *England*.

This puts me in mind of the *Philistines*, when they were smitten with *Emerods*, they take counsel, to know, whether the *God of Israel* had done it or no : having therefore put the *Ark of the Lord* upon a *new cart*, and sent it away, thus they speak one to another : *If it go up by the way of his own coast to Bethshemesb, then he hath done us that great evil. But if not, then we shall know it was not his hand that smote us, it was a thing that happened to us*, 1 Sam. 6. 9. Whilst the nations abroad, and the Enemies at home were musing about the *great cause* we had in hand, what it should mean ; If it had gone directly forward, as the *kine* took the *strait way* to the way of *Bethshemesb*, and turned not aside to the right hand or to the left, v. 12. in all likelihood there would have remained by this time no more doubtings concerning the work ; but they would have

have been fully satisfied (as the *Philistims* were) that it was *the Lords doing* ; but when they saw the *work* went not the *strait way*, but there was a grievous turning aside, no less then building again the things which were destroyed, and destroying what was built ; this took them quite off, and so blinded them, as now they can see nothing of God in the thing, but cry out, *It was a Chance* , neither was the Lord more with the Parliament then with the King : but all is now, *It was the Fortune of War*.

Thus have the Apostates by casting the Lords work behind their back, and setting up their own interest, occasioned many thousands (far and neer) not only to speak evil of the Good Cause it self, but to deprive the Lord of his due Glory and praise ; for that honour vvhich men vvould have given to the Lord (and it was even upon their hearts and in their mouths to do it) is now by this turning aside, denyed him, and given to *Idol-Fortune*. Besides, vvhat dread and fear vvvas there

there somwhile since upon the hearts of *Cavaleers* ; no other then a kind of convincement, that to vote or fight against our *good Cause*, vvas to vote and fight against God : but since this late Revolt brake forth, that fear (I beleeve) is over. So that now, if there be a door open for them in Parliament or Army, they will as readily vote and fight against the interest of Christ and his people, as ever they did before. O *wretched Apostacy* !

2. The Lord vwill begin to *shake the Earth the second time*, vvhether he sees it is first ripe. As a husbandman that hath much corn to reap, cuts it not down all at once ; but vvhether the ripest is, there he begins. Now among the Regions of the Earth, that *Field* is neerest the *fickle*, vvhether Religion, Conscience, and the vvorship of God are made cloaks for sin and wickedness : SIN may be considered as *single* or *double* : if it have *Religious hypocrisie* mixt with it, it is a *double sin*, and so ripens the sinner, and hastens his judgment the sooner.

Had the *Scribes and Pharisees* which devoured widows houses under a shew of long prayer, Luk. 20. 47. pickt these poor womens pockets, or cut their purses, their sin and condemnation had not been so great, as to cheat them in the vway they did. It is said of *Herod*, He sent and Beheaded *John* in prison, Mat. 14. 10. though this were a most cruel act in the Tyrant, yet (I think) it vvas not half so bad, as that in *Jezebel*, vwho took away *Naboths* life and goods under pretence of Law, Conscience, Religion : It vvas no marvel, that Gods revenging hand vvas presently upon her for it ; for such a sin as that vvas, made her soon ripe for cutting down. Among other Reasons perswading me to think some terrible *Earth-shaking* is upon us, truly this is one ; namely, that never so much *National wickedness* vvas in any age, as hath been of late committed in these three Nations under Religious pretences, viz. fasting, prayer, vweeping, talking high of God, and his Son and *Zion* ; just as did the *Pharisees* : all de-

vouring of late times (not of houses alone, but) of the lives and liberties of the people, is *ex parte altissimi*, for the most high God. As *Grasernus* describing the *Little Horn*, saith, he is one, *Qui impietati suæ Dei nomen pretendit*, vvhich shall pretend the Name of God in all his impieties. Add to this, 1. The number of Sycophants and flatterers every vvhere (especially Churchmen) vvho cry up the oppressours of the Nation as the only men for justice, mercy, piety, &c. 2. By how much the crying sins of the Nation are vvitnesse'd against, the more do men rise and grow vvorse and vvorse in the practice of them. Now vvhat do these things presage, but that God is ready to lay the axe to the root of the tree ? Shall I not visit for these things, saith the Lord ? and shall not my soul be avenged on such a Nation as this ? Jer. 5. 9.

3. It is usually Gods dealing with his people (as I said before) vvhen he draws out their hearts to an earnest seeking of him, to grant them vvhat they ask. *Paul* saith, *He was the Spirits*
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prisoner, Act. 20. 22. The like is the case now of many pretious Saints : *Such a powerful-commanding impulse* they find upon their Spirits, that they *cannot rest day nor night*, but must be sighing and groaning, that the Lord vould suddenly make this *second shaking*, and remove unrighteous persons and things, and make the Nation happy and glorious, by establishing truth and justice in the midst of it. I know these are reputed (by the *thriving party*) *madmen, giddy-heads, fantasticks, the greatest fools of the time* : But God ere long will put the *Question* out of question ; that is, whether those vwho prayed against oppressours, and to have Magistrates and Judges as at the first, did well, and therein pleased God ; or such as did flatter them, and vould have them still continue, to the end they might serve themselves upon them.

And as the Spirit puts a *holy force* upon them to pray *continually*, so they have many weighty encouragements not to faint.

For 1. It is generally beleevd by
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this *Generation of Seekers*, That *England* will never be beautiful and lovely, but rather her present blackness and deformity increase, untill those be *shaken*, who have made her most unlovely; yea, *vile* in the sight of the vworld.

Neither 2. will there be any *State-shaking* in other Nations, as to the cutting off of Tyrants, and planting righteousness among them, until some eminent vwork be done here first, concerning a righteous setting of a good Commonwealth.

3. It is their beleef, That the Lord ere long vwill so honour a Government and Governours here established, as they shall be very useful and instrumental to carry on his great vwork in the World; that is, destroy *Babylon*, bring down the Enemies of Christ under his feet, promote righteousness every vwhere; yea, and help the Lords *Ancient people* when their day shall come.

Lastly, They are perswaded, The Lord *will not be turned from the fierceness of his anger, and intreated for the Land,*

Land, until there be a publick check given to the late Apostacie by the Representatives of the people. They hanged Haman, &c. Then was the Kings wrath pacified, Esth. 7. 10. So they took up Jonah and cast him forth into the sea, and the sea ceased from her raging, Jon. 1. 15.

If vve see a man vvhet and sharpen a tool, vve conclude he intends to do something vvith it : as the Holy Ghost speaks of *shaking the Earth yet once more*, Heb. 12. so I think the Lord is now preparing *Instruments* for it. The vvork is such, as it needs no fine tools; *rough tools* vvill serve well enough, especially being to be us'd by so strong & powerful an hand: when God shewed Zecharie the *Horns*, he shewed him the *Carpenters* too, Zech. 1. 19, 20. *Elias in a little cloud* saw abundance of rain. Methinks in this *National cloud* I see both rain and hail ; *Rain* for the refreshing of the Earth, after more then 3 years and an half drought. What thinkst thou, *Reader*, would it not be a pleasant sight, to see our Rights and Priviledges again to *spring* : it is now

towards the *Spring*, and who knows, but we may have a **GOOD SPRING** of it ; yea, and a fruitful *Summer* too ? I mean, such provision and care taken, as to have no more such *destroying winter* (as we have had of late) by putting too much trust in the hands of deceitful men.

Again, methinks I see in this *cloud* some *hail* ; and why not that Propheſie here to be fulfilled, *Judgment alſo will I lay to the line, and righteousneſs to the plummet ;* **AND THE HAIL SHALL SWEEP AWAY THE REFUGE OF LIES,** and the waters shall overflow the hiding place, *Iſa. 28. 17.* But I ſhall refer the Reader to the **REASONS** which he ſhall find in the cloſe of this *Treatiſe*, wherefore I have great hope that the Nation will reap much good by this preſent *Parliament*.

Our 2. Argument is, *If this preſent Government be that State-Apoſtacie of which Paul ſpeaks, 2 Tim. 3. 1, 2, &c. Then is the Shaking of it intended in this Text. But the firſt is true : Therefore the ſecond.*

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This I shall take for granted (for I am sure no understanding Christian will deny me it) that the *shaking of the two grand-Apostacies fore-told in Scripture, are certainly meant in Heb. 12. 27.* And therefore leaving that part of the Argument which is without dispute ; I shall endeavour to prove the other Part.

1. That there should be in *Gospel-times, two notorious Apostacies*, is evidently shewed in Scripture. The first in the later days ; and this in *Doctrine* ; that is, a departure from the faith, 1 Tim. 4. 1, 2. 2 Thes. 2. 3. 2 Pet. 2. 1, 2. Act. 20. 30. The second *Apostacie, in the last days*, and this to be in *practise* ; that is, a corrupt life or conversation : 2 Tim. 3. 1, &c. 2 Pet. 3. 3, 4.

2. As the first *Apostacie* was a State or Kingdom, and had a H E A D appointed to it, and Laws made suitable to that Head and State, Rev. 16. 10. and 13. 2. So the second *Apostacie* is to be a State, a Body, or Dominion, Dan. 7. 11, 26. and to have a Head or Protector set over it, and such Laws de-

devis'd, as may best fit the interest of the *Head* and *Body* : and so much lies plainly in the Text ; *Perillous days shall come* ; intimating a power in the *Apostacie*, to act wickedness by a Law, in spite of all opposition, so long as the *Apostacie* should continue : for had it not been so, it could not have been *perillous days*, as the Text holds forth.

3. The *first* *Apostacie* had its rise in the Church, occasioned through the covetousness, pride, self-seeking, Covenant-breaking, &c. of professors, 2 Pet. 2. 3. *Act*. 20. 3. So the *second present* *Apostacie*, had its rise in the Church, and among eminent Professors of Religion ; and the Cause of it the very same mentioned before, because they were *lovers of themselves*, *covetous*, *proud*, &c. 2 Tim. 3. 1, 2, 3. observe then, this *Apostacie* cannot be made by *Jews*, *Turks*, *Papists*, &c. It must rise in the Church, and among Professors of Religion, who have the right worship of God, in *form* at least.

4. As they gave to the *Head* of the *first* *Apostacie* all power, and to do what

what he would, being above all, and to be obeyed of all, and not subject to any Council, power, or Authority on Earth; so the Head of the *second* Apoc-
cie was *Dominus omnium temporalium*, Lord of every mans goods, he might do what he would, *supra jus, contra jus,*
& extra jus, above Law, against Law, and without Law; he was allowed to be above the people in their *Representa-*
tives, and to call Parliaments when he pleas'd, and to break them as oft as he would.

5. Upon the *Head of the first* Apoc-
cie, is *characterized* the *number of the*
Beast, Rev. 13. 18. VICARIUS
 DEI GENERALIS IN TERRIS;
 which according to the numeral Let-
 ters is, 666. The very same *number* is
 on the head of the *second* Apoc*stacie*,
 DUX GENERALIS ET PRŌ-
 TECTOR; that is, 666. *Here is wis-*
dom. Let him that hath understanding,
 count the *number of the Beast*, for it is the
number of a man, and his *number is six*
hundred threescore and six, Rev. 13. 18.
 The English of the first is, Gods Gene-
 ral

val on Earth ; the other, *Captain General and Protector*.

6. It is a wonderful thing to consider, when the *Heathen Romane Emperors* were subdued, the *Idols* of the *Gentiles* thrown down, *Persecution* taken off from the *Church*, and *liberty* granted unto tender *Consciences* in the exercise of *Religion* ; that just then, the *Let* should be taken out of the way, 2 *Thes.* 2. 7. and the *first Apostacie* rise in the *Christian Church*. Who would have thought when the *Kings* head was taken off, and with it that form of *Government* ; When the *Bishops* were put down, with *Altars*, *Crosses*, *Service-Book*, *Ceremonies*, and other *Papish-Idols* ; *Persecution* stopt, and *liberty* given to tender *Consciences* : I say, who would have thought that *Professors of Religion* (yea, those who had the greatest share and advantage in such mercies) would have brought forth instead of grapes, the wild-grapes of the *second Apostacie* ? as if there had been no time for them, till just then, to have shewed their hypocrisie, fals-

falsehood, pride, covetousness, treason, &c. But besides the parallel between the two *State-Apostacies*, that we have the *second Apostacie* at this time among us appears thus.

First, We see plainly, though they left the power of godliness, and became self-seekers, covetous, proud, traitors, covenant-breakers ; yet they held fast the form, or outside of Religion : as men that have sores and ulcers upon their bodies, throw not away their clothes, but keep them on for covering. And here the *Reader* is to observe, that this *second Apostacie* cannot rightly be applied to any but to Professors of Religion ; for such as have neither power nor form of godliness, cannot be charged with it ; they may be among the Apostates and helpers of the *Apostacie*, but not proper members.

2. It must be understood that the men in the Text said to be lovers of themselves, covetous, proud, &c. did formerly seem otherwise, and condemned these very vices and corruptions in others ; for else it could not have been an

an *Apostacie* or falling from righteous Principles, to a scandalous and corrupt walking. Now who more complained against the *King* and *Bishops* for their miscarriages whilst they stood, then those men, whose miscarriages since, have been far worse in the very same particulars wherein the others were charged. I need not give instances ; it is possible this Parliament may have occasion to remember the *old Court* and the *new* ; and the *old Bishops* and the *new Bishops*. If they do, there is hope then, that the greatest grievances of the Nation will be removed, and the Liberties of the people restored.

3. In that way which Apostates seek to cover their *Apostacie*, doth the Lord discover both it and them. What is the way they take to have their *Apostacie* hid, and not known ? it is by taking up a *form of Godlines*. And how doth the Lord unmask them, and make their *Apostacie* known ? by that *form of Godliness* which they have taken up. And the truth is, were these men
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more *self-seeking*, *covetous*, *proud*, &c. then they are, yet this alone would not prove them to be the *later Apostates*, unless with those vices and sins they had also a *form of godliness*; that is, did preach, pray, fast, and made a great noise and shew of the outside of Religion.

4. I know no better way for a man to have satisfaction in this thing, then first to consider what the sins are set down in *2 Tim. 3. 2, 3, 4, 5.* foretold should be in the *later State-Apostacie*, and then to look about him, and see whether they are not all, and every one of them to be seen, as visibly and plainly as was the leprosie in *Gehazi's* forehead. If the *Reader* do desire more to inform himself in this matter, I shall refer him to a *Treatise*, intituled *The time of the End*, at pag. 36, &c. where all the *Characters of the last Apostacie* are fully opened.

Having spoken of the *first and second Shaking of the Earth*, I come now to deliver my thoughts concerning the manner of the *second Shaking* (for of
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the first I have spoken) and by whom the work will be done. And lastly, my Reasons, wherefore I think the time of this *later shaking* is nigh. The Scripture which I shall a little treat of, is in *Rev. 11. 13.* *And the same hour was there a great Earth-quake, and the tenth part of the Citie fell, and in the Earth-quake were slain of men seven thousand; and the remnant were affrighted, and gave glory to the God of Heaven.*

I have thought sometimes, that this *Earth-quake*, and the powring out of the *first vial*, had contemporized, and been all one thing ; but seriously observing again the places, it seems to me, that this *Earth-quake* will be before any vial is powred out, and shall be a fore-runner (as *John Baptist* was to *Christ*) that is, prepare or make way for the *Vials*. About the time of this *Earth-quake* (*in the same hour*, saith the Text) the witnesses ascend up to Heaven in a Cloud. If by the witnesses here, we understand *fifth-Monarchy-men*, and their work to be about the more pure and spiritual part of the *fifth Kingdom*,

I conceive then, these do remain in Heayen, or the Temple, Rev. 15. 6. (for I take it to be one thing) until the Earth-quake be made by the Commonwealth-men, as making way for the seven last plagues.

I desire I may not be mistaken in mentioning fifth Monarchy-men and Commonwealth-men distinct; I do it not as if they were not one people, and their work all one in respect of pulling down and building up; but in reference to the manner and way, how these things shall be done. The Earth-quake will be (as I said) before the vials, for these Reasons:

I. Howsoever there are many differences among the Lords people, as what is *Babylon*, and so to be destroyed; yet in this they are all satisfied, and do unanimously accord, That all heavy burdens should be broken, Tyrants (new as well as old) removed, the just Liberties of the people restored, Righteousness settled in the Nation, and the good old Cause up again, conquering and to conquer. Now as the Lord in these things hath made his

his people of one mind, so he will have them joyn together in the prosecution of them : for things farther off (as about the *vials*) they shall likewise have light in them, *Rev.* 18. 1. and accord in the work, when the time comes to put them in execution. *Nevertheless whereto we have already attained, let us walk by the same rule, let us mind the same thing, Phil.* 3. 16.

2. It seems to me, that this *Earth-quake* will be before the *Vials* ; because the *Earth-quake* is under the *second wo*, *Rev.* 11. 13, 14. but all the *vials* (as I conceive) fall under the *third wo* (which is the last) & therefore are said to be *the seven last plagues*, *Rev.* 15. 1.

3. If the Scriptures be heeded which treat of the *fifth Kingdom*, it will appear, that the *great work* which the Lord will bring to pass for his *Son* and *Zion* in the last days, will begin at *righteousness among men* ; that is, to destroy oppression and Tyranny in every kind; all corrupt Laws, and wicked Orders and Customs, and to have things so settled, as every man may have his due
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and just Rights : Righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins, Isa. 11. 5. A scepter of righteousness is the scepter of thy Kingdom, Heb. 1. 6. There is a voice of many waters, before the voice of a great thunder, Rev. 14. 2. Waters are below, thunder above ; the work begins below at the waters : let us therefore take heed, that we miss not the proper work of the day, in not beginning where we should.

4. As God is a God of order, not of confusion ; so I think the great work of the times will be carried on in a beautiful and comly order. It is said, *The stone was cut out of the mountain*, Dan. 2. 45. Observe, it is CUT ; so that it is not without form, it hath some comeliness, fashion, and order in it. I see no obstruction, why all that is written concerning the execution of vengeance upon *Babylon*, or what is to be done by Saints as Saints (of publick concernment) till Christ personally appear, but may very well stand with

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good order. For example : Is it not possible that a Government may be rightly established, and such Governours chosen, as the tenderest conscience may safely act under it ?

It is said, *The ten horns shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire, Rev. 17. 16.* I do understand this of a State or Government (let it be part of the *fifth Kingdom*) and the meaning to be this : when the *Lamb* hath overcome any Nation, there shall be that *Government* erected, and such *Governours* set up, who will proclaim open war against *the great whore*, and raise up forces to reward her double for the blood she had shed, and other abominable wickedness. This being so, it must needs follow, that the *Earth-quake* will be before the *vials*; for it is not to be imagined that the *Representatives of a Nation*, if they are wise and sober, will meddle with *Babylon* abroad, untill they have made a good Reformation, and things well set.

settled at home.

5. If God have a voice in humane affairs, and to be hearkned to and followed, then I conceive this *Earth-quake* will be next ; that is, a purging out of the *droß* and *filthineß* amongst us, that *righteousneß* may dwell in the Land ; this indeed we may now expect : for the harvest of the *later Apostacie* is ripe, and the Lord seems to have prepared some *sharp sickles* for the cutting down of it. But for any other pnblick work at present, I do not see the like fitness either in things or persons.

I have spoken the more of this, to the end, that whilst we are looking at things further off, we do not forget our duty and work in things neerer home. I have read somewhere of an *Admiral*, when he should have gone presently in with the rest of the fleet to fight the Enemy, he turned aside and wheel'd about so far, that he never came in, to give a stroke. If we take not heed, our *darling conceits* will turn us aside, and cause us to wheel off from

the *fight, i. e.* our present *Generation-work*. If so, whosoever the Lord shall honour in following him to the Battle and for his faithfulness in it, we for our parts can expect nothing but shame and dishonour.

Quest. *What is meant by the Earthquake in the Text ?*

Ans. The Representatives of the people assembled in Parliament, by whom the *later State-Apostacie* shall be put down. So I take it. But,

I. I do not restrain this *Earthquake* to our *Nation* : I have shewed before, that one Prophecie may be often fulfilled. Thus, for ought I see to the contrary, the *slaying of the witnesses*, and their *rising*, may be done over and over ; one while in one Country, and sometimes in another, in respect of time, persons, and place. But what people soever are left out of these Prophecies, we are not. For there is none of them (which concern the *Gentile Saints* in the last times) but they will have some accomplishment here ; yea, many

ny of them more eminently here then elsewhere, especially at first. But of this I have spoken before.

Neither 2. do I fix any time when this *Earth-quake* shall be. For howsoever I have strong perswasions that the work will begin at the sitting of this present Parliament; yet I am not so certain that the Lord will honour them in so noble and glorious a Cause for their poor country, as I am confident he will do it by others, if they neglect their duty. *For the needy shall not always be forgotten; the expectation of the poor shall not perish for ever, Psal. 9. 18.*

Quest. But why is the laying aside of the present State-Apostacie, and bringing the Nation to a Common-wealth again, set forth by an Earth-quake?

Ans^r. 1. Because in all likelihood before it be over, it will make a dreadful and terrible shaking: *wo, wo, wo, to the inhabitants of the three Nations; who knows but this Earth-quake will raze the foundation of our new Nobility, reach the Tryers, Lawyers, Seffers, Addressers,*

dressers, Excise-men, Custome-house-men, Corporations, &c. in a word, all the *devouring vermine* in the Land, such as have taken away mens goods contrary to Law, *Isa. 33. 1.*

2. To shew when the Lord will raise up instruments against this Apostacie, they shall prevail, notwithstanding all *Ahitophels* and *Machiavels*, in spight of Hell and all powers of darkness. It is an *Earth-quake* : *Stand now with thine enchantments, and with the multitude of thy sorceries, wherein thou hast laboured from thy youth ; if so be thou shalt be able to profit, if so be thou mayest prevail. Let now the Astrologers, the Star-gazers, the Monthly-Prognosticators stand up, and save thee from these things that shall come upon thee, Isa. 47. 12, 13.*

3. It may denote the cause of the *Shaking* ; that this State-Apostacie is removed, it is, that oppression and tyranny may cease, and all people have their rights. Now howsoever this be a good work, and ought to be done, yet it riseth no higher then *Earth*, and there-

therefore fitly called an *Earth-quake*.

4. That the *infamous memory* of this *last Apostacie*, and the *happy downfall* of it may continue to all *future Generations* ; Such desolations and ruines as formerly were made by *Earth-quakes*, we find them recorded in Histories both Divine and Humane, *Amos* 1. 1. *Zech.* 14. 5. to the end that such things might not be forgotten. It is true, many *National Earth-quakes* hath this *Island* suffered, viz. by the *Romans*, *Saxons*, *Danes*, *Normans*, &c. Besides several *Earth-quakes* among our selves, by *Parliaments* and *Civil Wars*. Nevertheless, I am very confident, that the memory of none of them will so long last, as the remembrance of this *present Apostacie*, and that **SEASONABLE GOOD-EARTH-QUAKE**, which not only shaked it, but swallowed it up. My Reason is, because the honour of Gods great Name, the Cause of Religion, and the interest of Christ and his people, have more suffered by this *present Apostacie* in *four or five*

yeers, then ever they suffered under the Romans, Saxons, Danes, Normans, put them all together, and all their time too : Some report the *prints* of *Pharaohs Charriot-wheels* did remain in the sand of the shore at the *Red-Sea*, and was to be seen many hundred yeers after. I shall not stand to the truth of that: but this is a truth, and I shall abide by it, *That the print of this Apostacie is so deep in Church and Commonwealth, made by self-seeking, covetousness, hypocrisie, Covenant-breaking, treachery, &c. that it will remain to be seen many ages hereafter.*

5, To shew, that the Apostacie was such a **BURDEN** as the Earth could no longer bear it, but must needs quake under it, and so shake it out. *The land is defiled, therefore do I visit the iniquity thereof upon it, and the land it self vomiteth out her inhabitants, Lev. 18.25. The earth is utterly broken down, the Earth is clean dissolved, the Earth is removed exceedingly. The Earth shall reel to and fro like a drunkard, and shall be removed like*

a cottage. The transgression of it shall be heavy upon it, and it shall fall and not rise again, Isa. 24. 19, 20.

6. To answer an ancient Type in the old Testament : For in the Rebellion of Korah, Dathan, and Abiram, was clearly shadowed out the last Apostacie. Amongst many other parallels which might be noted, take these few:

1. That *Rebellion* was made a little after the Lord had given a wonderful deliverance to his Church, and when they should have passed over *Jordan* to the *Promised Land*.

2. The occasion of it was ambition and *love of pre-eminence* in some persons, not contented with that *form of Government* which the Lord a little before had appointed.

3. Howsoever the Action was wicked, (no less then *high Treason*) yet the chief Authors of it are said to be *famous in the Congregation, and men of renown*.

4. That this Apostacie might the more effectually be carried on, the *Liberty*

berty and Freedom of the people was pretended : and that *Moses and Aaron* had taken too much upon them.

5. Howsoever few at first had a hand in this *Rebellion* (by the *Hebrew* Text it seems to be only *Korah*) yet thorow the hypocrisie and falshood of these few, many afterwards were ensnared.

6. *The Earth opened her mouth and swallowed them up.* An *Earth-quake* indeed ; yet a just reward for such *Rebellion* and *Treason*.

Reader, The *Sentence* is left to thee, only be honest ; did not this *Apostacie* rise as soon as the Lord had delivered us out of the hands of our *Enemies* ? and when in duty and *Conscience* we should have gone forward in his work ? And was it not through the base pride of some men (to have all power in their own hands) that the *Government* of the Nation was changed from a *Commonwealth* (which the Lord had own'd and blest) to a **THING** which we cannot tell what it is ? Again, though

though by three Acts of Parliament it was made Treason, to promote any person to be King or Chief Magistrate of England or Ireland, without consent of Parliament : Yet this was done ; But by whom ? Men famous in the Congregation, and of great renown. And that they might the more prevail in their Rebellion, was not Liberty promised, and taking off the grievances of the People ? Is not this very true likewise, that this State-Apostacie was first set on foot by a few (some say seven or eight, but more probably it was but one) yet afterwards Multitudes, multitudes fell into the sin and snare ? In conclusion then, wherein agrees not the Anti-type with the Type, but that the Earth-quake is not executed upon the later Rebellion ? Consider of it, take advice, and speak your minds, Judg. 19. 30.

Quest. It is said in the Text, The tenth part of the City fell, and in the Earth-quake were slain of men seven thousand, &c. What is meant by it ?

Ans. I. As there are two Apostacies fore-

foretold in Scripture ; so I find *two Cities* mentioned in the *Revelation* : First, the **GREAT CITY** ; signifying, *the whole Dominion and jurisdiction of the Papal Beast* ; that is, all States and Policies, Civil and Religious, under the *See of Rome*, and acknowledging the *Pope Head of the Church*. And note, when ever this *Kingdom* or *State* is meant by the word *City*, it is always exprest ἡ πόλις ἡ μεγάλη, *That great City*, Rev. 11. 8. & 18. 8. and 16. 19. and 17. 18. and 18. 10, 16, 18, 19. and 21. 10. By which we are to understand the *first Apostacie* : As for the *second Apostacie*, is called a *City* likewise ; but the word **GREAT** is left out, and there is great Reason for it.

For 1. This *later Apostacie* shall not be so large as the *former*, in spreading it self over all peoples and Nations and Tongues ; *All the world wondered after the first Beast*.

Neither 2. shall the *later Apostacie* have that honour and homage done to

to it, as had the *former* : *For the Kings of the Earth shall give their Kingdoms unto the first Beast, Rev. 17. 17.*

3. The *first* Apostacie is to continue 1260 years, but the *later* not above *three yeers and an half*, till the Lord doth begin to strike it with a Consumption. So that the word GREAT, seems to be left out here, to distinguish between the *two Cities*, or *two Apostacies* ; and this in the Text is to be understood of the *later State-Apostacie*. Moreover, we have some light here how to understand that place, *Rev. 11. 8.* where it is said of the witnesses, *their dead bodies shall lie in the street of the great City* : it is well observed by many, that the Greek *πλατεια*, (*i. e. a broad or spacious place*) doth not signifie *any place, Market-place, or broad place* within the walls of the *great City*; but it is without the *great City*, as no part of the building. Hence we may conclude two things.

1. The *two Witnesses* are not slain (*in their Testimony*) by any *Civil Powers*

ers that hold the .Pope Head of the Church; neither lie their dead bodies in any Country formally subject to the See of Rome. For their *slaying and lying dead* must be without the walls of the great City. Indeed the blood of the Martyrs will be charged upon the *first Apostacie*; but the *slaying of the witnesses*, upon the *second Apostacie*. Therefore let Church-Members and Church-Officers, and other Professors of Religion look to it. For to speak soberly and in the fear of God, this is my opinion (and I think grounded upon Scripture and practice) *The blood of the witnesses will be required at their hands*: for never had the bottomless Beast murdered so blessed a Cause, and so glorious a Testimony for Christ and his Kingdom (as was in this Nation) had they stood faithful to the good old Cause.

2. Though the Power by which the witnesses are slain, is not from the great City, yet it is for it; that is, it doth more strengthen and support the great whore than any State or Government pro-

properly the *whores*. Where lies now the *stop*, that the Lords work goes not forward, to remove oppressions and heavie burdens, and to establish righteousness among men? Not in *Rome, Spain, Germany, France*; the *stop* is neerer home: remove this *Apostacie*, and you shall soon see the *good Cause* reviv'd again, and the hearts of all good people reviv'd with it.

2. Whereas it is said, *The tenth part of the City fell, and the remnant gave glory to God*; this cannot be meant of the great City, for that *sinks* (every whit) like a great milstone to the bottom of the Sea: Besides, I do not read of any giving glory to God in the great City when her plagues are upon her. But contrary (it is expressly said) *they repented not, to give glory to God, but blasphemed the God of Heaven because of their pains and their sores*, Rev. 16. 9, 11. Now the Reason is, because the Lord will bring his people out of the great City *Babylon*, (as he did *Lot* from *Sodom*) before he burns her to ashes. I will
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not say, among that huge heap of chaff, there will be no corn; yet I think, if any of Gods elect shall perish (as to the outward man) in that common destruction; they will be very few, yea, in those few, no repenting and giving glory to God, visibly will appear, *Rev. 18. 4. Jer. 51. 6.*

But the Case here is otherwise: for howsoever the whole Apostacie will fall, yet in the *Earth-quake* all will not be slain that are found in the Apostacie. When *Absalom* made that unnatural Rebellion against his father, it is said, *two hundred followed him in the simplicitie of their hearts, and knew not any thing,* 2 Sam. 15. 11. that is, they were ignorant of the wicked plot he had in hand; namely, under pretence of devotion and conscience to destroy his own father, and make himself king or *Chief Magistrate*. No doubt many *two hundreds*, thousands, I may say, through the dissimulation and lying of their Leaders and Teachers, have fallen in with the Apostacie, simply
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and ignorantly, knew nothing of their design, that is, how under a cloke of Religion, and the safety of the godly party, the *mother Commonwealth* was to be murdered, and an *Absalom-like interest* to be set up. Therefore by the *Remnant* here, I understand these *ignorant and simple ones*; not the OLD SERPENT, the seducers and ringleaders, who thought they had done their Country and themselves good service, when they sought to destroy the lives and Liberties of the people.

3. Whereas it is said, *In the Earthquake was slain of men 7000.* the Greek hath names of men; meaning, *men of note, renowned, famous*, Gen. 6. 4. contrary hereto, is *men without Name*, Job 30. 8. alluding to the Rebellion of Korah, &c. Num. 16. 2. & two things seem to be held forth.

1. This *Earth-quake* (that is, the *Representatives of the people*) shall be *men of courage*, and of publick spirits, such as shall have *Lion-like hearts*, fear no mans face, nor respect any mans person; but will cut down *Cedars*, as soon as *shrubs*, if there be cause for it. Indeed no peo-

ple in the world formerly have been more honoured then the *English*, for men of resolution, and of high and noble spirits, in standing up for their freedom and Rights, against intrusion and usurpation of all sorts and sizes. But, *How is the faithful City become an harlot ? it was full of judgment, righteousness lodged in it, but now murderers. Thy silver is become dross, thy wine mixt with water. Thy Princes are rebellious, and companions of thieves ; every one loveth gifts, and follow after reward ; they judge not the fatherless, neither doth the cause of the widow come unto them, Isa. 1. 21, 22, 23.* Oh ! that it should be said, *ICH A-BOD*, *The glory is departed from England.* For have not men of late shewed themselves to be of low, base, and servile spirits, in preferring their own particular interest, before the publick good of the Nation ? And in stead of contending for our *Birth-right* (which but a little before was recovered with the Blood and Treasure of the Nation) to give it up (or rather sold it) *E-sau-like, for a mess of Pottage ?* But God will

will raise up a better Generation of men (and why may not we hope it is now ?) who will recover the Glory of the English nation again, by exalting truth and righteousness among us.

2. By *names of men*, is not meant the old names of note, renown, and famous in the days of the King and Bishops ; for they concern not the later *Apostacie*: but the new names ; that is, Lords, Knights, Esquires, &c. of the last edition. Those who were poor the other day, and have made their families great by hypocrisie and lies, and betraying their Country, must expect to fall by this *Earth-quake*. For the number *seven thousand*, it is probable before the *Earth-quake* be done, not fewer will be shaken ; for it must go round the Nation, and follow the *Apostacie* from end to end. And I hope the appearance of it will be suddenly ; we are waiting for it, and praying for it. So come Lord Jesus. Amen, Amen.

Reasons, Why it may be hoped, that the present Parliament will begin the Earthquake, or Second Shaking of the Earth.

FROM the late experience we have had of some mens unfaithfulness and falshood, and seriously weighing what a *pitiful choice* some have made : this could not but altogether discourage me of *Hope*, were not my eyes upon the *Mighty Creator*, and so better bottom'd, then to put confidence in man. What my *Reasons* are, I shall here set down, and so leave it to the *Readers* judgment, *whether from such grounds, there may not be Hope of reviving the Good old Cause by this Parliament.*

Reas. 1. The Lord taking away that **HEAD-STOP** lately from us, seems to speak much good in it to all *Lovers of Righteousness* in the Nation. *Arise, and take the young child and his mother, and go into the land of Israel ; for they are dead, which sought the young child's life, Mat. 23. 20.* What otherwise was the Lord's voice in that *Signal Providence*, but a

if he should say to the Representatives of the People, *Arise, take the Mother Commonwealth, and her young child, i. e. her Rights, Priviledges, &c. and go into London : i. e. let things be settled and established as before : for they are dead which sought to devour Mother and Child, so that there is no fear in returning to the good old work and Cause again. Thou brakest the heads of Leviathan in peeces, & gavest him to be meat to the people inhabiting the wilderneß, Psal. 74. 14.* The meaning is, Gods revenging hand upon *Pharaoh*, was to nourish and strengthen *Israel* afterward ; as to beleieve the Lord would not have done that great thing for them, had he not meant to bring them to the *Promised Land*. Truly, that *Stroak to me hath been meat in the wilderneß* ; and I cannot but think, as it was the Lords doing, so it was done, that the three Nations might the sooner enjoy their just Rights again.

It is the opinion of many, that in *Saul* and *David* (as to their Kingdoms) is shadowed out two *States* to be in the last days : when *Saul* was dead (the

great Block in *David's* way) it is said, *Abner the son of Ner, Captain of Saul's host, took Ishbosheth the son of Saul, and made him King, 2 Sam. 2. 8, 9.* Note three things in this business.

1. What *Abner* did herein, was contrary to his light ; for he knew well enough, that God had appointed another man to reign ; only his relation to the *house of Saul* (for he was *Saul's* unkle) and his own base interest, made him do what he did against knowledge and conscience, *2 Sam. 3. 17, 18.*

2. It appears by the Text, that this *Ishbosheth* (which is by interpretation **A MAN OF SHAME**, and his end proved so) was a fellow of a low, fearful, and weak spirit, not like his father *Saul*, neither for valour nor policie ; meerly set to serve a *Court-interest*, and that a company of corrupt men might serve themselves upon him, as not liking *David* and his way ; for they knew *David* was a man more honest and conscientious, then to suffer such *locusts & caterpillars* to spoil & devour

vour the Commonwealth, 2 Sam. 3. 11.

3. Not only in the end is this *mock-King* left of his RAISERS, but hath his head taken off by two of his own Captains; a just reward for him, and for all such who will take upon them the power and Government of Nations, against the manifest appointment of God. What may be in the application, time will shew. In the mean time, take notice, if the time be come, *That the Kingdoms of this world are to be the Kingdoms of our Lord and of his Christ*, Rev. 11. 15. and that righteousness is to be exalted in the Nations; then none of the *House of Saul* shall long reign, but the *House of David* will grow stronger and stronger, and carry it in spite of all opposition.

Reas. 2. Methinks it cannot be, but there is a *wheel in the wheel*, and the Lords hand moving to the *shaking the Earth the second time*; in that I see of late a spirit of prayer and supplication poured out upon many choice Christians, whereby they are enabled to wrestle with the Lord in prayer day and night for the

publick good of the Nation, more earnestly then they did before. I have observed for these *four* or *five* yeers, that it hath not been. upon the hearts of the faithful, to expect any good from *Parliaments*; and therefore most of their praying hath been (and no doubt by the Holy Spirit led thereto) that the Lord would blast them, and break them to peeces, that the stout-hearted might be spoiled, and none of the men of might find their hands. But I find it otherwise now; for the Lord of late hath put it upon their hearts with much weight, to be dayly groaning at the throne of Grace, that all those who like good *Nehemiah*, Come to seek the welfare of the children of *Israel*, and to repair the breaches of the *Commonwealth*, may through God do valiantly.

No doubt, honest *Hushai* prospered the better, when he sought to frustrate the wicked counsel of *Ahitophel*, that he had *Dauids* prayers for him and with him. And *David* said, O Lord, I pray thee turn the counsel of *Ahitophel* to foolishness, 2 Sam. 15. 31. Let such know, who

who are our *Hushai's* at this time, and seek to break the designs of *Ahitophels*, and all such as would keep up a corrupt interest against the publick good of the *Commonwealth*, there are many tears and prayers poured out for them. And I am confident, they will experience the fruit and benefit of them all along upon their endeavours for the righteous Cause.

Reas. 3. I have the more ground of hope, considering some persons now sitting, were not only *Members of the long Parliament*, and sought to extirpate things that stood in the way of a thorough Reformation; but have not since warped and deflected from their former righteous principles. Now how can such good *Patriots of their Countrey* but remember the days of old, and the wonderful works of the Lord, how visibly and powerfully his presence was with them, when they contested against the *Court party*, and how he delivered them from the *Lion and the Bear, King and Bishops*, and so have it (with much assurance) upon their hearts, that he
will

will help them still, whilst they open their mouth for the dumb, and plead the cause of the poor and needy. If a man see Beasts in his field devouring the corn which himself had sown, he cannot suffer it, but will drive them out. It may be said in a good sence, it was the *old Parliament* that sowed this *Commonwealth* with much good seed, in order to the freedom, safety, and welfare of the Nation. I hope therefore such men will stand up again in the *good old way*, and seek to repair those grievous breaches which have been made since, by a company of corrupt and deceitful men. *Should such a man as I flee?* Neh. 6. 11.

When *Nehemiah* upon his return to *Jerusalem*, saw what great evil had been done in his absence, and how many things through the pride and covetousness of some men were quite out of order, it not only grieved him, but stirr'd him up to endeavour a present Reformation. And no doubt, that which occasioned him to shew himself so zealously earnest in the work,

work, it was, in that they had broken the good *Government* which he himself (as a principal man) had settled among them but a little before : see *Neh. 13*. If there be a *Nehemiah* in this *Parliament*, (as I hope there are many) men that will seek the welfare of *England*; it is not an Apostate *Eliashib*, or a Malignant *Tobiah*, that they will fear; nor the *Rulers*, but will contend with them, and never cease, till the *Commonwealth* be freed from oppression and slavery, & settled upon a righteous foundation.

Reas. 4. I am the more encouraged to **H O P E** that this *Parliament* will be successful in their undertakings, and highly blest by Almighty God : Because there are some *Army-Officers* among them, who have kept their integrity, and have not betrayed the good old *Cause*, for which they ingaged. I know it will be matter of much grief unto such men, that they must now in a little room be standing up for the publike interest of the *Nation*, which could not be obtain'd, till they had past thorow many places in blood :

blood. Ah honest hearts ! they little thought when they left their families, estates, Relations, and what else was dear unto them, and carried their lives in their hands, that they should afterwards sit at *Westminster*, and hear the very same things pleaded for, which they had before destroyed. For what were the things for which they fought ? Was it not against Tyrannical and Arbitrary power ? against prosecution of *Court-Principles* by corrupt men ? Was it not to take off all oppressions from the necks of the free-men of *England* ? Was it not to remove the long usurped Authority of Lords Civil and Ecclesiastical over the Commons ? was it not that the supreme Authority should reside originally in the people, according to the Law of God, light of Nature and right Reason ? That all persons should own, and stand by that Commonwealth-constitution, as then established without *King and House of Lords* ? And that it should be Treason for any man to be *Chief Magistrate of England and Ireland,*

land, without consent of Parliament ? was it not against all Negative voices over the free-people of the Commonwealth ? and against the power of the *Militia* to be settled and kept in the hands of any single Person ? Let the enemies themselves be Judges, whether these were not the main things contested for against the late King, and for the recovery whereof, the *Nations Trustees in Parliament* ingaged themselves and the good People thereof, in a long, expensive, and bloody War, which (by the good hand of God assisting them) ended in the total subduing of their adversaries, and capacitating them to execute exemplary Justice upon the principal and his abettors. Surely, these old *Souldiers* knowing this to be true, have not so far left their former valour and resolution, as now to give all up unto men far more inconsiderable then the Royal party was. If men should see a company of Boys over their heads, throwing down stones upon them ; I know what they would do in such a case. I shall leave
the

the application to the Reader.

But I hear the Noble Lord *Fairfax* is chosen for a *Parliament-man*. Surely, it was not *a personal grudge to the House of the Stuarts*, nor any particular discontent he had against the ancient Nobility and Gentry of the Nation, that he cut them down in all places where he came; but rather his love to truth and righteousness. Howbeit his silence of late is much wondered at, and his friends do now expect that he will appear (like himself) against the *new Court party*, and our yesterday *Nobility*, and *Gentry*, (so far as in point of honour and conscience he is bound) and make it evident, it was no personal spight against the King and his party that he fought them, but love to his Country.

Reas. 5. May not we *HOPE* now, that iniquity shall stop her mouth? *The fear of you, and the dread of you, shall be upon every beast of the Earth, Gen. 9.2.* Though there may be in some a *will and desire*, that the several burdens & grievances of the people should not be taken off,

off, nor any thing done to settle and provide for the safety, settlement, and welfare of the Nation by common consent; Nevertheless, men of *publick Spirits*, and *righteous principles*, now *speaking* for the *good old cause*, and *declaring* against the exercise of Arbitrary power over the lives, Liberties, and Estates of the people; Now *declaring* against setting up a particular interest tending to the reviving of the *Barons-wars*, by a successive contention between two distinct persons and families for the Sovereignty; Now *declaring* against persons of a degenerate, slavish, and enslaving spirit, encouraging and joyning with the old Malignant, and acting and appearing again, directly opposite to those good principles and things formerly established. When these, and such like things shall be spoken, what may be expected then? *A fear and dread, what will follow if there should be any contradiction*: and no marvel, the burnt child fears the fire. It is too well known, how deeply some have suffered already for rash

rash ingaging themselves for a Court-interest against the just rights of the people.

Job saith, when he put on righteousness, and brake the jaws of the wicked, and pluckt the spoil out of their teeth ; delivered the poor that cried, and caused the widdows heart to sing for joy: The young men hid themselves, and the aged stood up. The Princes refrained talking, and laid their hand on their mouth. The nobles held their peace, and their tongue cleaved to the roof of their mouth, Job 29. There hath not been of late time, such a time as this is, for righteous *Jobs* (especially in *Parliament*) to plead for Justice. For rationally, no man can think (as the case of the Nation stands) that any person will have the forehead to speak (whatever he think) against the freedom, safety, and welfare of the *Commonwealth* ; which yet he must do, if he speak for the present *abuses and Court-corruptions*, for which the Parliament and Army engaged against the late King. *Fear not, there shall not a man be able to stand before thee, Josh. 5. 1.*

Reas.

Reas. 6. It is the *hope* of many (and herein I am not without *hope*) under that huge heap of chaff, (I mean the Army) there is some good corn; some fire among the abundance of ashes: if so, it will now appear; that is, such among them as still love the *Good old cause*, speak high for righteous things, and seem to mourn for the great Apostacie of the Army, they will close with the *present Parliament*, to have Arbitrary power put down, the peoples *Birth-rights* restored, and stand no longer with a corrupt interest against equity, Law, and conscience.

Before the Lord destroyed *Sodom*, he brought *Lot* out of it: who knows but by this *Parliament* the Lord will deliver his chosen ones in the Army from his wrath he means to pour upon the rest? it is no matter though they are few. *There is no restraint to the Lord to save by many or by few*, 1 Sam. 14. 6. I know some can hardly beleieve, that the Lord will so far honour them, as to imploy them in his *good old Cause* again. But let no mans eye be evil, be-
I cause

cause God is good ; he is wiser then man, and knows better then he what is to be done. Considering therefore what an opportunity is now put into their hands by this *Parliament*, there is *hope*, that our Heavenly Father (who is kind to the unkind) is tendring mercy to them as he did to *Lot*. Besides, there are few in the Army of honest Principles, but do very well know, if the *Parliament* do not stand to effect good things for the Nation, there will be little safety for them in the Army. For the contest begins now between the *two old Interests*, the *Court or Commons*, *Round-heads or Cavaleers* ; no halting shortly between two opinions, but either back again where we were *into the House of Bondage*, or forward in a *free Commonwealth* for more Reformation.

Again. It must needs be matter of grief to many Souldiers, to consider what sad divisions and rents there are among the people of God about them; many tender consciences not being satisfied to have *spiritual communion* with them,

them, because of their supporting an *Arbitrary power*. They may say, it is of their weakness in judgment : let it be so, yet they cannot be without deep sense of these divisions (as I hope they are,) and therefore they will look upon this thing as a great Providence, that they shall now come under the *Governement of the Parliament*, to serve their Country honestly, and not the licentiousness of lawless persons any more. And this will greatly tend to union and peace among Christians. And whereas Parliaments of late have been overswayed by *Sword-men* ; yea, often broken to peeces at their pleasure : it is *hoped* now, that these Army-men (of whom I speak) will prevent all such fear and danger, by giving up themselves to the *obedience of the Parliament*, and openly declare, that they will stand with them to have the *Good old Cause* up again, and the undoubted Rights and Liberties of these Nations fixt upon the right foundation of truth and righteousness.

Reas. 7. When this *Parliament* shall un-

derstand the straits of the Nation, and how many ways the well-affected to our freedom and just rights have suffered ; yea, been undone in their persons and estates, contrary to Law and Conscience, and who have been the cause of all this (as we hope they will hear the grievances of the people) it is not to be doubted, but there will be an *Earth-quake* with a witness : *Knowest thou not yet, that Egypt is destroyed ?* *Exod. 10.7.* as if they should say, The land is wasted, the people impoverished, and that little which is left us, will soon be taken from us, if thou send not away this people. Thus will be the cry of the Nation to the *Parliament* (if they sit a little while) and they will hear it with both ears : *Sirs, Know ye not that England is destroyed ? our Merchants break dayly, all trade fails us, many families perish ; and that little which is left in the land the Court will devour, if it be not dismissed by your wisdom and care.*

There is one thing (and very probably) this *Parliament* will remember and make use of ; it was the great pre-
tence

tence of some, in *breaking one Parliament after another*, that they did it for **TRYAL**. And so this last Government was set up, as judged the best and most expedient for publick good. The *Long Parliament* was too slow, and the *little Parliament* was too quick, and therefore a *new Instrument* must be devis'd to save the Nation. Now I hope there is no wrong done to the *Tryers*, if this *Parliament* having found by proof and sad experience, that of the three changes the last was the worst, (I say) granting this, if they should (following the others example) lay it aside, and take up something else. Nay more, how can the Parliament (as the *peoples Trustees*) be faithful, if they shall find that the better Government was laid aside, and the worser set up, almost to the undoing of the Nation, and yet let it stand ?

It is a Maxime in State, Religious and Civil, When corruptions and abuses do arise, to reduce things to their first institution. Thus **Christ** in refuting the *Pharisees* about plurality of wives,

wives, mentioneth the first *institution of marriage*: From the beginning it was not so, Mat. 19. 8. So Paul in seeking to redress the disorders in the Church at *Corinth* about the *Lords Supper*, sets down the *Institution*, 1 Cor. 11. and this I hope will be the practise of the Parliament in seeking to reform the many grievances of the Nation, to bring things to the Original; that is, when the Government was changed from *Monarchy* to a *Commonwealth*.

Reas. 8. I never had of late yeers more hope then now, of a good accord among all the *Godly of the House*, under what form or name soever, that they will as one man stand up for righteous things. Indeed matters of *Religion* in former *Parliaments* have greatly obstructed the settlement of the Nation. A rock under water is perillous: meddling with Religion is the more dangerous, because it is covered over with specious and fair pretences, as if God would not bless *Parliaments*, unless they begin at the *House of God*; and here presently they are at a loss about
this

this House of God, what it is, and where it is, there being so many, *Lo here, and lo there*. But I shall wave this discourse. Whatsoever duty lies upon *Parliaments* concerning Religion, I am sure as the affairs of the Nation now stand, there is some other thing to be lookt after : and if those who are religious, mind it not, it is possible the *Cavaleer* (watching his opportunity) will deprive both *Presbyterians*, *Independents*, *Anabaptists*, &c. of all their *Birth-right* and freedom here in *England* ; and where will they go next for liberty of Conscience?

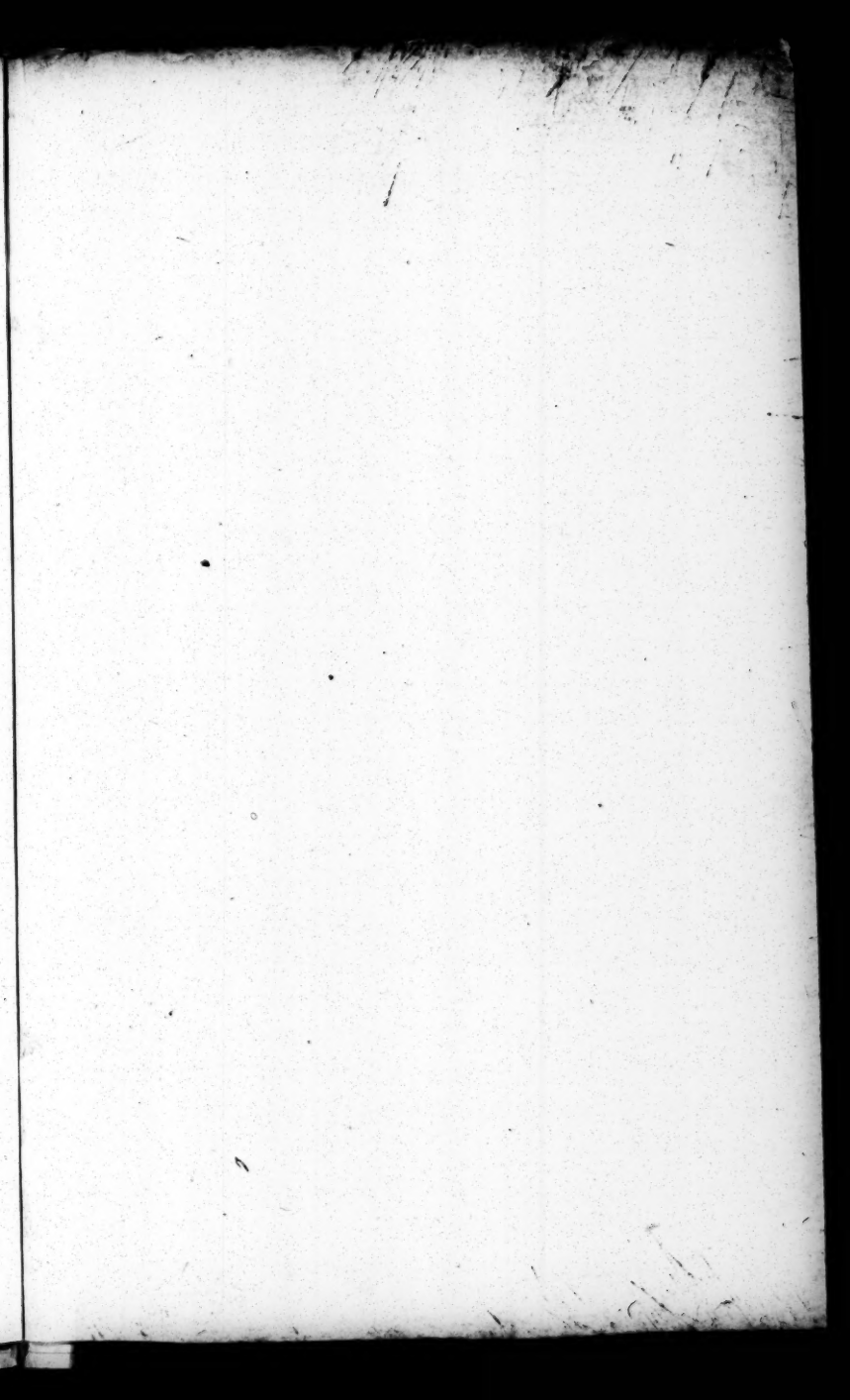
There are (as I said before) but *two great Interests* in the Nation, the *Commonwealth* and *Cavaleer* ; if the *Cavaleer* get it not, there is no fear, but all truly fearing God , will enjoy much love and peace together.

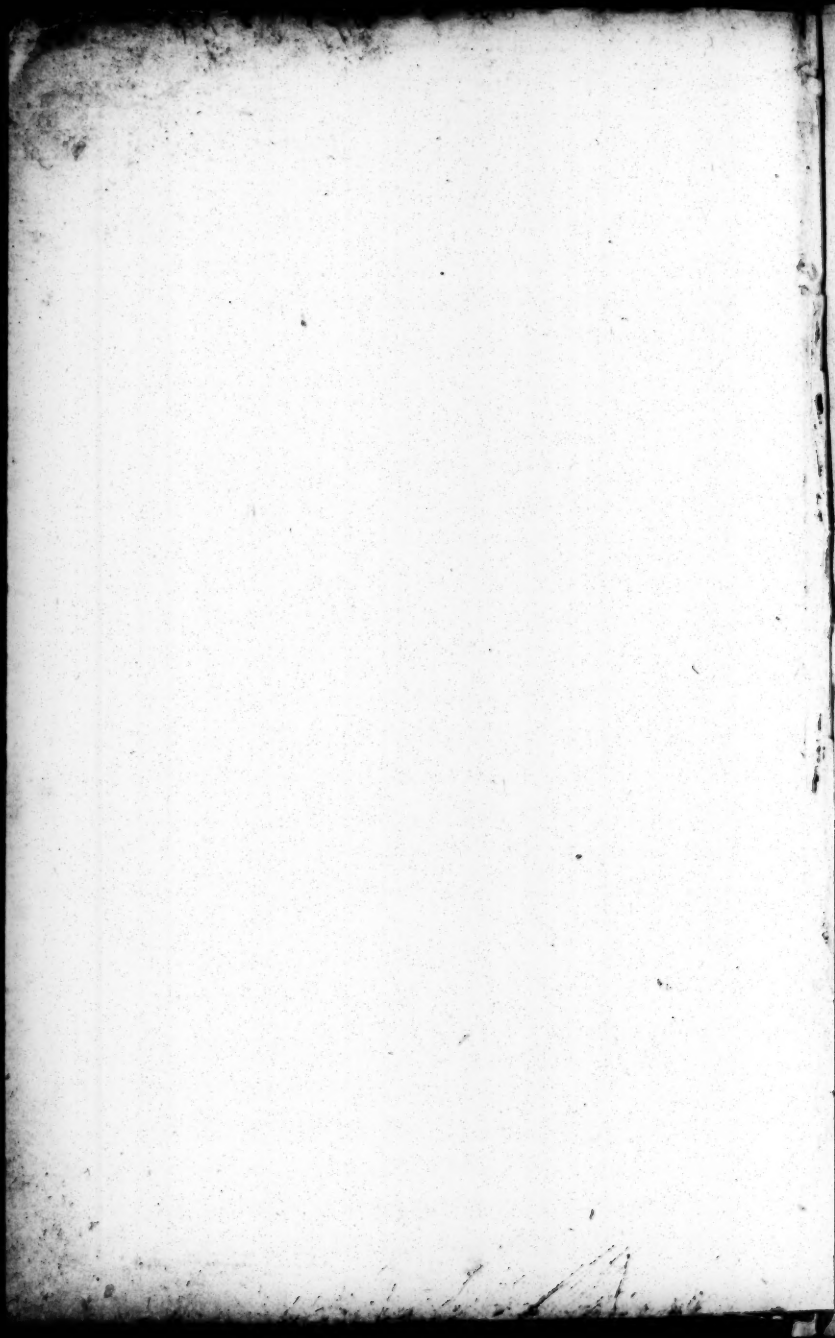
Our Chronicles tell us, Never had the *Saxons* and *Danes* conquered us, had it not been for our own *divisions*. If we lose our *Commonwealth*, and with it our Liberties and Lives, and the *Cavaleers* have it, and from them *Charls Stuart*

art (for they play the old game under a new dress) I say, should such a thing be (which God forbid) it must be by the subtilty of the Enemy causing division among good men, whereby their hands are made weak : but I hope better things, and speak it for this end, *As men are godly, so they should be wise.*

Thus I have shewed the grounds of my HOPE : what the actings and appearances of God will be for this Parliament, a little time will shew. I know few of them ; yet this I know, never did the condition of *England* require men of large parts, of wisdom, integrity, of publick and uninterested spirits more then now. I wish therefore there be no *Boys* for *Men* ; no time-servers, flatterers, light, careless, and vain persons, instead of honest, faithful, vigilant, sober, solid, and wise hearted. Their work is great, in a manner to save poor *England*, and to bring her off those rocks whereon she is ready to split, into a safe Harbor. With reverence therefore to the phrase, *who is sufficient for these things !*

F I N I S.





C443A.5 J. Canne. A two-
fold shaking. 1659

The old calf binding was
worn and detached from the
spine before J. Hyltoft re-
bound this work.

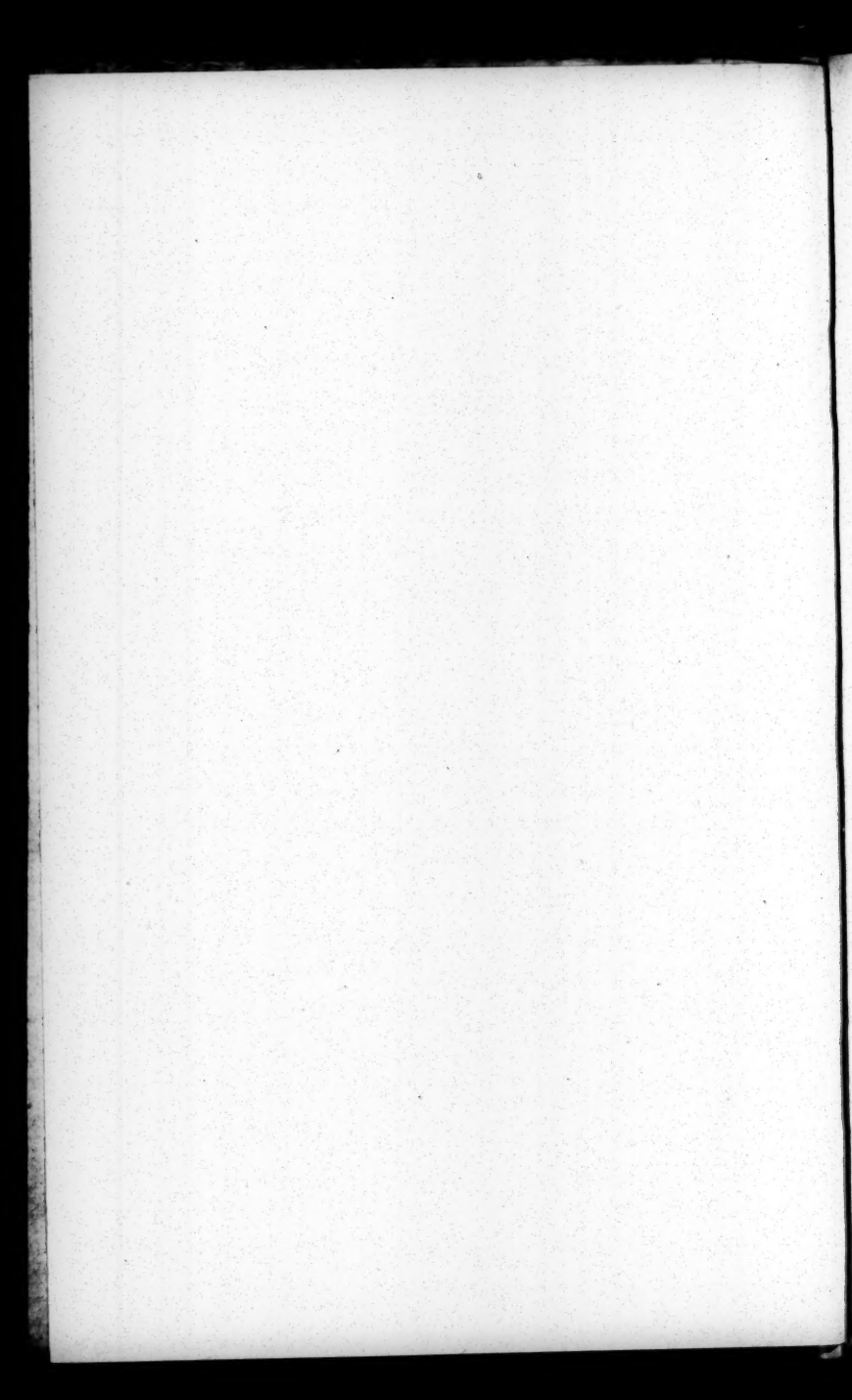
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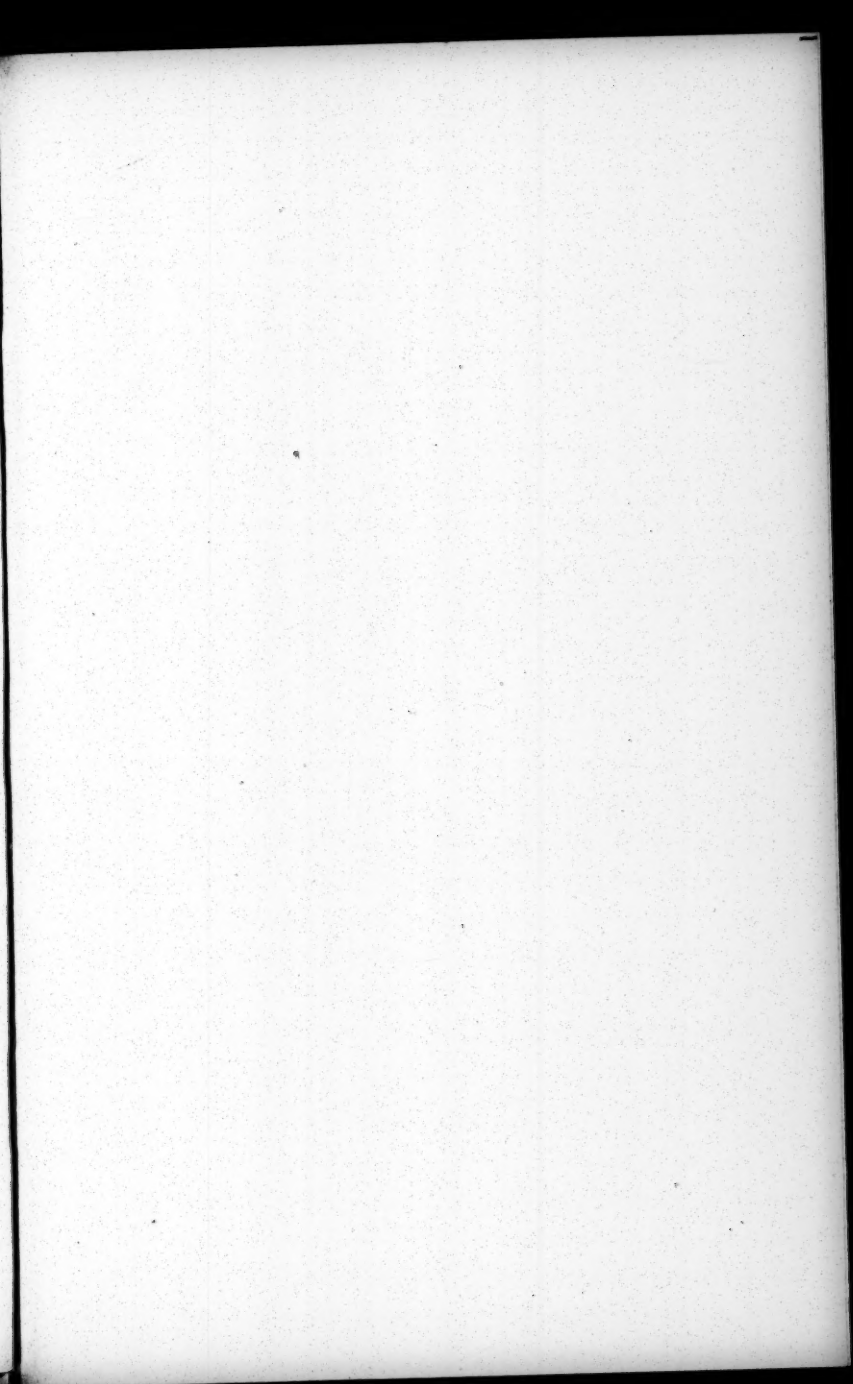
π^1 , A^4 , $B-H^8$, I^4 .

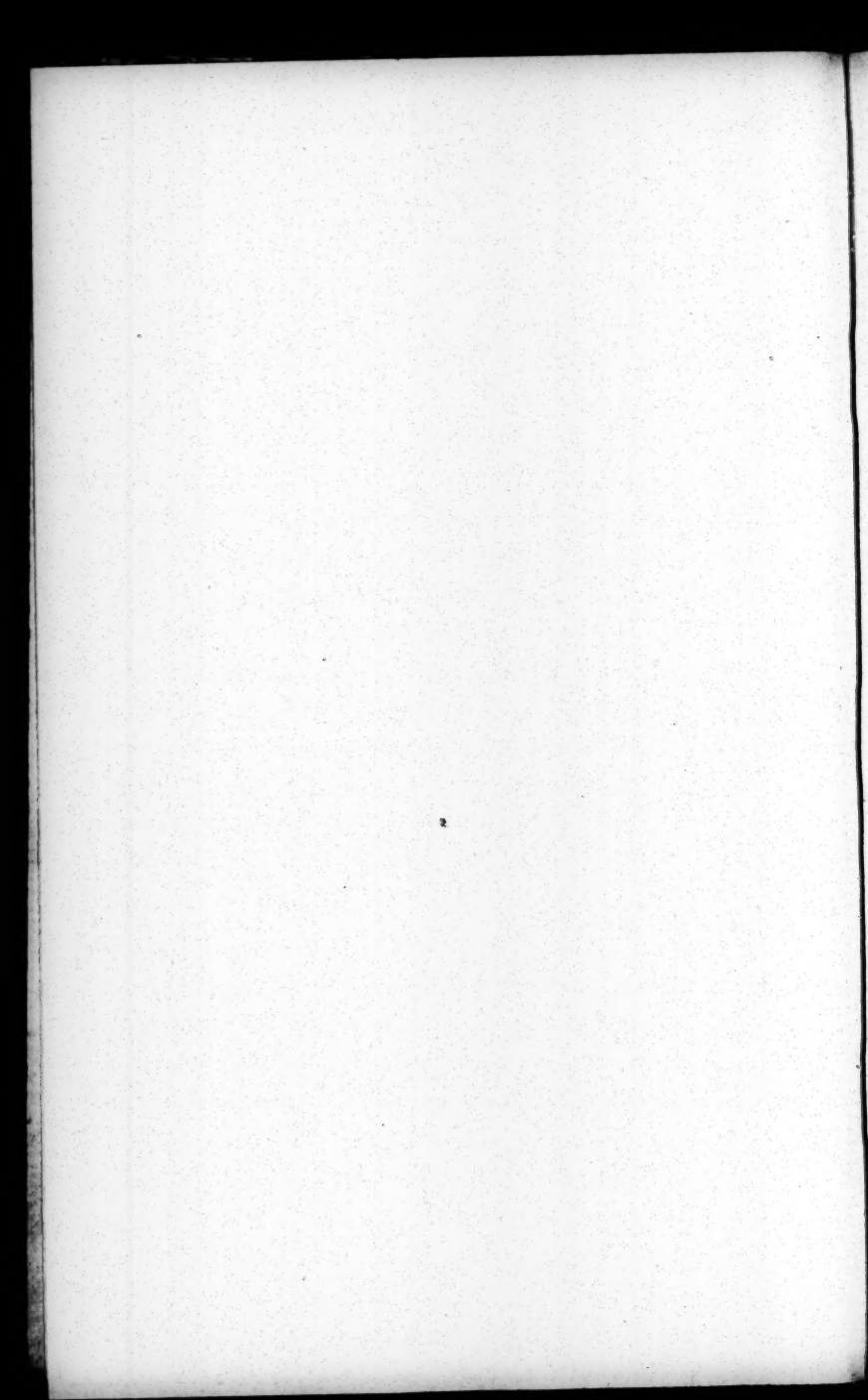
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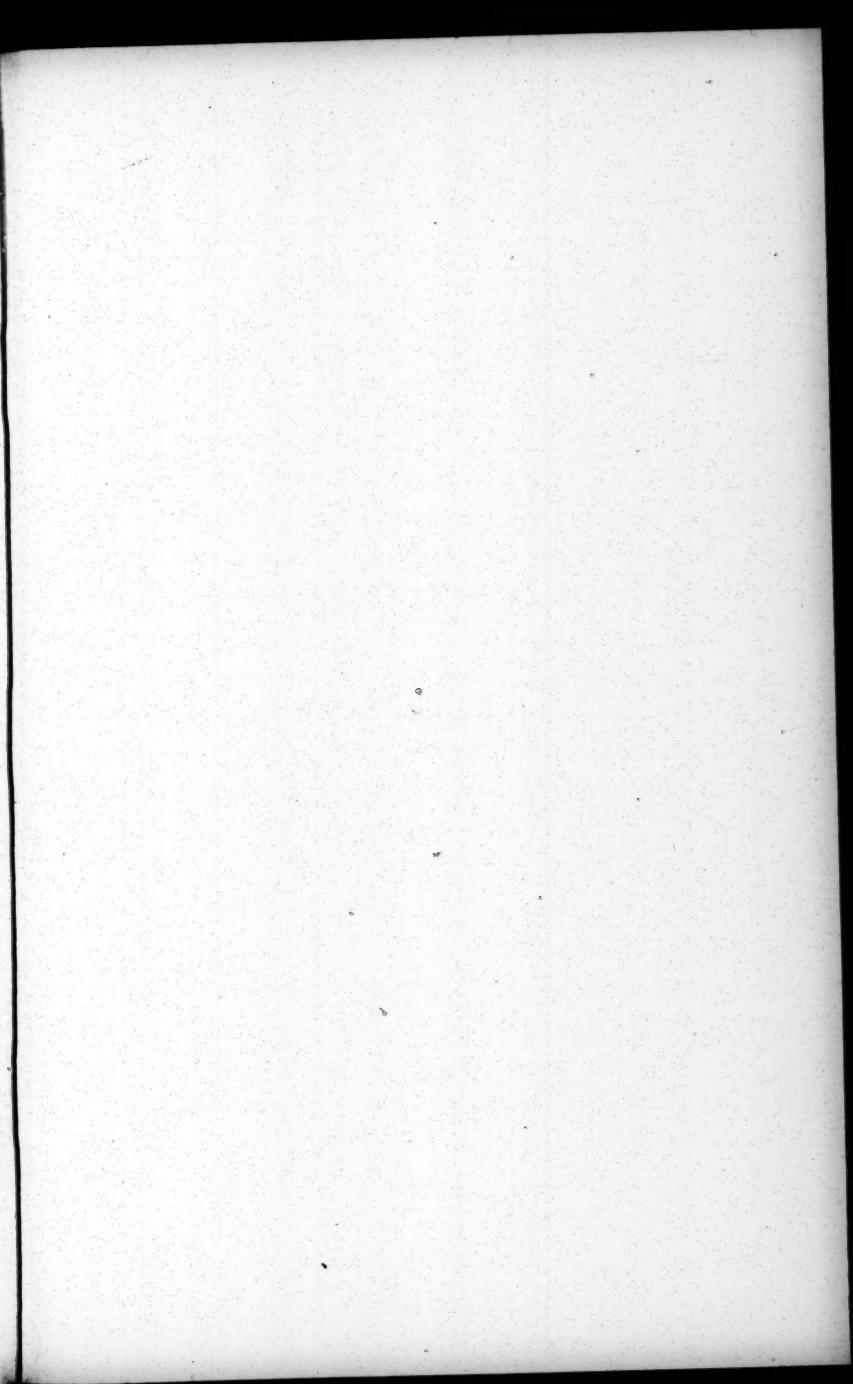
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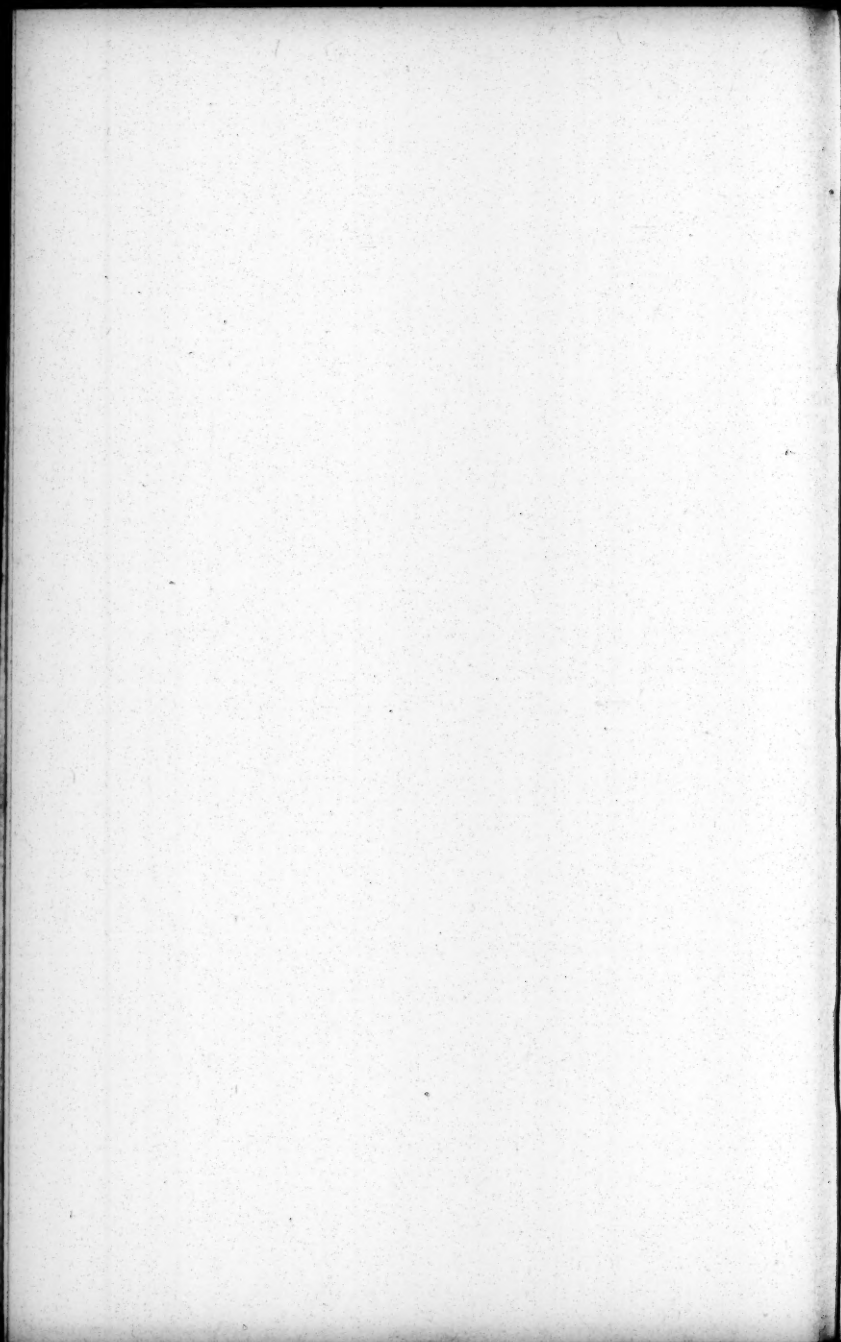
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